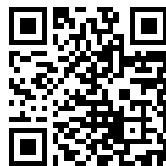

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ACCIDENCE
OF
HEBREW GRAMMAR

COFFEY



ತೆರಿಗು ಆ ತಲಾ ಸ್ತಂಭಿಂ ಪುನವಾಂ ಲಿಖಿ

J. F. Wagner.

ACCIDENCE OF
HEBREW GRAMMAR
WITH EXERCISES

BY
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PREFACE

THE chief difficulties that face one entering on the study of Hebrew arise from the number and instability of the masoretic points and the changes incident to the weak, quiescent and guttural letters. The aim to lessen these difficulties will explain most of the departures in the following pages from what might otherwise seem a more logical method of treatment. The plan therefore has been to insist mainly on the verbs and to explain the elements only as they are needed for immediate use in the paradigms, introducing other portions of the accidence at the point where they seemed to fit in best or were required for the exercises or where it was desired to dwell for a longer time on the verb that is being studied.

The whole question of half-open syllables and intermediate shewa has been left untouched. The avoidance of the needless confusion and discouragement they cause was thought sufficient warrant for omitting what for the present are at best matters of uncertainty.¹ The same motive will also explain the absence of certain other technicalities in pronunciation and transliteration.

The exercises are based entirely on the selections from Holy Scripture that are placed at the end. They will therefore serve at the same time as matter for drill and as a preparation for reading, while the same word list will suffice for both. In connection with the exercises some short rules of syntax have been inserted.

Owing to the brevity and fewness of the selections a certain sameness in the exercises was almost unavoidable. But it is hoped that whatever drawbacks result from confining them to

¹ Cf. Gesenius, Kautzsch-Cowley, ed. 1910, n. 10, d ; n. 46, d.

so narrow a range will be more than compensated for by the advantages gained. For after the elements have been mastered by their aid and the selections themselves have been studied, the student will be in possession of a considerable vocabulary, will be familiar with the more regular forms of the Hebrew sentence and so will find himself fairly well equipped to proceed with the ordinary aids to do his part "lest that precious heavenly treasure of sacred books which the Holy Ghost has so munificently bestowed upon men lie neglected."¹

¹ Conc. Trid., Sess. V.

WOODSTOCK COLLEGE,
February 2, 1918.

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ACCIDENCE OF HEBREW GRAMMAR

ALPHABET

א	Aleph	H silent	מ	Mem	M
ב	Beth	B	נ	Nun	N
ג	Gimel	G	ס	Samek	S
ד	Daleth	D	ע	Ayin	H silent
ה	He	H	פ	Pe	P
ו	Waw	W	צ	Sade	S hard
ז	Zayin	Z	כ	Koph	K
ח	Heth	H guttural	ר	Resh	R
ט	Teth	T	ש	Sin	S
י	Yod	Y	ת	Shin	Sh
ך	Kaph	K		Taw	T
ל	Lamed	L			

1. All these letters are consonants and are read from right to left.

ך ם ן ף ץ are final.

ש with a dot over the right arm is *sh*; with the dot over the left arm it is *s*.

ב ג ד כ פ ת with a dot in them are pronounced as in English; without this dot they are aspirated. These six letters make up the mnemonic word **BeGaDKePheTh**.

EXERCISE

אב גם מד דר כן נא זה לו הר לץ פה
 עץ צד סב חק בך יד שה את אף
 קדש צאן טוב עצה סתר נחל עוף ראש מלאך
 משפט מדבר מקום ירושלם שמואל

NOTE. — In the five following exercises letters underlined are to be transliterated by a single character.

brk sm npsh gm zh dr mdbr shm ph kn hr yd krn bn
 mlk lhm lk bth zwb mdyn rgl pry gbr gwy dwd yrd nbl
 ywm mym plg

VOWELS

2. As long as Hebrew was a spoken language there was no regular method of representing the vowels. The pronunciation of a given word had to be known from the context or from tradition. Thus דָּבָר could stand for *dabar*, *dober*, *dibber*, etc.

VOWEL LETTERS

The long vowels—always sounded as in Latin—could be vaguely indicated by the weak consonants, א ה ו י.

א = a, e, i, o.	ו = o, u.
ה = a, e, o.	י = e, i.

The vowels thus vaguely indicated by a consonant are called the cognate vowels of that consonant.

EXERCISE

דוב בזה ארי איש אות נוס נא לא טוב פה פה
 מי עיר עוף נסה סוס עלה רות נכה תורה שאול
 קובע דייר יהודי יבוסי ברוך קרא שום מיכאל
 יהושע

lo pe dwid ruth dob shaul din lun gur bruk mi hrin
na sum ythro muth mshe rosh

MASORETIC POINTS

3. To preserve the correct traditional pronunciation, a system of points was invented about the eighth century. This system is called masora, meaning tradition or teaching. The inventors are called masoretes, and the points, masoretic points.

LONG VOWELS

ֿ	kames	ā	מָ	mā
ֿֿ	sere	ē	מֶ	mē
ֿֿֿ	hirek gadol	i	מִ	mī
ֿֿֿֿ	holem	ō	מֹ	mō
ֿֿֿֿֿ	shurek	ū	מֻ	mū

SHORT VOWELS

ֿ	pathah	ă	מַ	mă
ֿֿ	segol	ě	מֵ	mě
ֿֿֿ	hirek katon	ı	מִ	mı
ֿֿֿֿ	kames hatuph	ö	מֹ	mö
ֿֿֿֿֿ	kibbus	ü	מֻ	mü

OBSCURE VOWELS

ֿֿֿֿֿֿ	simple shewa	e	מְ	mě
	compound shewa			
ֿֿֿֿֿֿֿ	hateph pathah	ă	מֶֿ	mă
ֿֿֿֿֿֿֿ	hateph segol	ě	מֵֿ	mě
ֿֿֿֿֿֿֿֿ	hateph kames	ö	מֹֿ	mö

EXERCISE

דָּבָר אֲשֶׁר אָכַל אַחֵר וְקָן בָּעֵר דָּרָךְ אִם אָמַת
חֶסֶן יָרַד כִּהֵן הִלֵּךְ יָדַע יָדַע מִנֵּת מִנֵּת מִנֵּת פֶּלֶג
עֵלָם עִם קָדֵשׁ קָרוֹשׁ גָּדֹל דָּבָשׁ עֹמֵר אֶבֶן

labāsh halāl dabar rēgēl bashār yarād yored dērēk barāk
naphāl kohen muth dor mawēth halāk gadol pēlēg lahām
dawid mīn māyim

FULL AND DEFECTIVE WRITING

4. Wherever the maṣoretēs found one of the weak consonants (n. 2) standing for a vowel, they allowed it to remain in the text and indicated its exact value by adding the appropriate vowel point. Thus, for example, the different values of א are indicated: בא ba, he went; מֵצָא mose, finding; לוֹ lo, not; יוֹשִׁי yosi, he sends. The consonant so remaining is said to quiesce in its cognate vowel (n. 2). When a long vowel is thus indicated by a quiescent consonant and a vowel point, it is said to be written fully; when indicated by a point only, it is said to be written defectively. In דָּוִיד Dawid, David, the דָּ is written defectively; the דִּ is written fully.

COMPLETED VOWEL SYSTEM

	LONG		SHORT		OBSCURE	
	WRITTEN FULLY	WRITTEN DEFECTIVELY				
A	אָ אַ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ
E	אֵ אִ אֲ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ
I	יִ (אֵ)	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ
O	אֹ אֲ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ
U	וּ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ	ֶ ֵ ִ ֻ ֿ

EXERCISE

עוֹף אִישׁ הָלַם צֶאֱן יוֹם זוֹב יָצָא יְבוּסִי עִיר רֹאשׁ
 עוֹד דָּוִיד טוֹב מִים דּוֹב תָּנֹךְ רָאָה בְּהֶמָּה עוֹלָם
 מִחְנֶה צִצְקָה נִצְרִים בְּנִצְנִי בִידוֹן אֱלֹהִים מִיכָאֵל
 יוֹשֵׁב שְׂאוּל שְׁמִים

zub kidon yom Shaul Ėlohim tawëk shamayim Dawid
sham shem rosh yosheb

SHEWA

5. The sign shewa ְ is placed under a letter that has no vowel.
 At the beginning of a syllable it is called **vocal shewa** and denotes
 a slight emission of the breath, like *e* in *competition*; קְ in
 קְטַלְתֶּם *kětaltem, ye have killed*.

Silent shewa marks the end of a syllable; לְ in the above word.

Silent shewa is not used at the end of a word; אַב *ab, father*.
 But it is used in דְּ to distinguish it from דן; מֶלֶךְ *melek, king*.
 When a word ends in two consonants, silent shewa is used with
 both; קְטַלְתְּ *katalt, you killed*.

Shewa, whether silent or vocal, is called **simple shewa**. **Compound shewa** is made up of one of the short vowels and a simple shewa; it is used mostly in connection with the gutturals הּ אּ עּ חּ.

DAGESH

6. Dagesh is a dot placed in a letter. Dagesh lene removes
 the aspiration from בּ גּ דּ כּ פּ תּ (begadkepheth, n. 1); תּ
 in קְטַלְתְּ. Dagesh forte doubles *any letter* in which it is placed;
 קִטֵּל *kittel, he slew*.

Dagesh in **ג ב ד כ פ ת** with no vowel preceding is dagesh lene: **פֶּה** *pe*, *mouth*; preceded by a vowel it is dagesh forte: **אָתָּה** *atta*, *you*; **נָפַל** *naphal*, *he fell*; **יָפַל** *yippol*, *he lies*.

EXERCISE

דָּבַשׁ אֵלֶּה אֲשֶׁר אֲבָרְהָם בָּהֶמָּה גָּדוֹל חֲתִי
 יִלְקוּט חֲטָא אֲדָמָי יִשְׂרָאֵל יַעֲקֹב מִשְׁפָּט יִתְרוֹ
 בְּלִי לְבָה לְבַשׁ יִלְבִּישׁ דְּבָרָתְ מְדָבֵר פְּלִשְׁתִּי
 צִדִּיק יִצְחָק

gadol gĭbbor hĭnne mĭdbar Abraham shaphāt mĭshpat
 Pēlĭshti kēlēb Yĭthro Pērizzi tawēk mĭttok labāshtā tālbīsh

WORD ACCENT

7. Most words are accented on the last syllable. Some, like **מֶלֶךְ** and certain parts of the verb, are accented on the penult.

SYLLABLES

8. A syllable regularly begins with a consonant. If it begins with two consonants, the first has a vocal shewa; **קָטַלְתֶּם** *kētaltem*.

But the conjunction **וְ** *and*, which is always joined to the next word, becomes **וְ** before **מ ב** and before words beginning with a vocal shewa; **וּמֶלֶךְ** *umelek* (for **וְמֶלֶךְ**), *and the king*; **וּכְרוּב** *ukērub* (for **וְכְרוּב**), *and the cherub*.

9. An open syllable is one that ends in a vowel; **קָטַל** in **קָטַל** *katal*, *he killed*; **לִי** *li*, *to me*.

A closed syllable is one that ends in a consonant; **טַל** in the above word.

An unaccented open syllable usually has a long vowel. Therefore קָמַל in קָמַל is kames.

An unaccented closed syllable has a short vowel. Therefore קָמַל in הַקָּמַל *hōktal*, he was put to death, is kames hatuph. Likewise קָמַל in קָמַל *kittel*, he slew, is hirek katon.

An accented syllable whether open or closed may have a long or short vowel; קָמַל in קָמַל , קָמַל in קָמַל .

10. To show that a syllable is open the sign *metheg* ֿ is placed under the letter; קָמַל *katēla*, she killed. *Metheg* therefore usually shows that the vowel is long and that the following *shewa* is vocal; אָכְלָה *akēla*, she ate; אָכְלָה *ōkla*, food.

EXERCISE

Transliterate into English: give the name and value of each masoretic point; note the open and closed syllables and assign the reason.

דָּוִיד גִּבּוֹר קָמַל קָמַל חָנִי אֵלֶּה שְׂאוּל אֶתָּה
אֲבָרְהָם תָּמָא יִשְׂרָאֵל מְדִינָה בְּרַךְ שְׁמַיִם צְדִיק
שְׂרִיו קָמַל הַקָּמַל קָמַל פְּרִי הַקָּמַל תִּקְטִיל
יִכְרְתוּ יִכְתְּבוּ

COINCIDENCE OF DIFFERENT POINTS

11. a. At times the diacritical point of שׁ coincides with ֿ .

שׁ is *o-sh* when the preceding letter has no other vowel;
 מֹשֶׁה *Moshe, Moses*.

שׁ is *so* when it begins a syllable and has no other vowel;
 שׁוֹנֵה *sone, hating*.

ש is *sho* when it begins a syllable and has no other vowel; שומר *shomer*, guard. It is *o-s* when it is in the middle of a word and is followed by a vowel; עשה *ose*, *seer*. It is *os* at the end of a word or syllable; תפס *tēphos*, hold.

b. ך is *wo* when a vowel precedes; עון *awon*, wickedness. It is *o-w* when a vowel follows; לזה *lowe*, cleaving.

c. ך with a vowel preceding and following is ך with dagesh forte, otherwise it is shurek; עור *iower*, blind; עור *ur*, awake.

VERBS

12. Verbs are inflected mainly by the addition of syllables at the beginning or end of the root. Those at the beginning are called **preformatives**; those at the end, **afformatives**.

There are five parts: perfect, imperfect, infinitive, imperative, participle.

קטל *he killed*

	PERFECT		INFINITIVE
sg. 3 m.	קָטַל ka-tal'	construct	קָטֹל kētol
3 f.	קָטְלָה ka-tēla'	absolute	קָטוֹל ka-tol'
2 m.	קָטַלְתָּ ka-tal'-ta		
2 f.	קָטַלְתְּ ka-talt'		IMPERATIVE
1	קָטַלְתִּי ka-tal'-ti	sg. 2 m.	קָטֹל kētol
pl. 3	קָטְלוּ ka-tēlu'	2 f.	קִטְלִי kit-li'
2 m.	קָטַלְתֶּם kētal-tem'	pl. 2 m.	קִטְלוּ kit-lu'
2 f.	קָטַלְתֶּן kētal-ten'	2 f.	קָטְלָנָה kētol'-na
1	קָטַלְתִּי nu ka-tal'-nu		

IMPERFECT

sg. 3 m.	יִקְטֹל yik-tol'	pl. 3 m.	יִקְטְלוּ yik-tēlu'
3 f.	תִּקְטֹל tik-tol'	3 f.	תִּקְטְלֶנָּה tik-tol'-na
2 m.	תִּקְטֹל tik-tol'	2 m.	תִּקְטְלוּ tik-tēlu'
2 f.	תִּקְטְלִי tik-tēli'	2 f.	תִּקְטְלֶנָּה tik-tol'-na
1	אֶקְטֹל ek-tol'	1	נִקְטֹל nik-tol'

PARTICIPLE

active	קֹטֵל ko-tel'
passive	קֹטֵל ka-tul'

AFFIRMATIVES

Pf.	sg. 3 f.	הָ
	2 m.	תָּ
	2 f.	תָּ
	1	תִּי
	pl. 3	וּ
	2 m.	תֶּם
	2 f.	תֶּן
	1	נִי
Impf. sg.	2 f.	יִי
	pl. 3 m.	וּ
	2, 3 f.	נָה

PREFORMATIVES

Impf. sg.	3 m.	י
	3 f.	ת
	2 m.	ת
	2 f.	ת
	1	א
	pl. 3 m.	י
	3 f.	ת
	2 m.	ת
	2 f.	ת
	1	נ

PERFECT

13. The simplest form is 3 singular masculine. It is therefore placed first.

Only affirmatives are used.

The vowel affirmatives הָ־ and י change the preceding vowel to vocal shewa.

The consonant affirmatives הָם and יָן change the ך of the first radical to vocal shewa.

The accent is on the penult in 2 singular masculine and 1 singular and plural.

INFINITIVE, IMPERATIVE, IMPERFECT

14. The construct infinitive is usually the base of the imperative and imperfect.

In the imperative only affirmatives are used.

In the imperfect both preformatives and affirmatives are used.

The vowel affirmatives י־ and י change the preceding vowel to shewa.

The parts with the affirmative הָ have the accent on the penult.

EXERCISE

קָטַל קָטַל קָטַל קָטַל קָטַל קָטַל קָטַל
 קָטַלְתָּן קָטַלְנוּ תִּקְטַלְנָה נִקְטַל קָטַלְתִּי
 נִגְבְּרוּ נִגְבַּרְתָּ יִגְבְּרוּ תִּגְבְּרוּ נִגְבְּרוּ נִגְבְּרוּ
 שָׁלְפוּ יִשְׁלְפוּ תִּשְׁלְפוּ אֲשָׁלַף שְׁלַפְנָה שְׁלַפְתָּם

They killed. She killed. You (sg. m.) killed. We were killing. You (f. pl.) were killing. I was killing. I killed. She was killing. He was killing. You (sg. f.) killed. You (pl. m.) were killing. We killed. They killed. We were great. He has been great. They were great. You (sg. f.) are great. I drew. I was drawing. Draw. To draw. They drew. You (pl. m.) drew.

VERB FORMS

15. By regular modifications of the root a series of forms is derived expressing the passive, intensive, causative, reflexive. The model verb used by the old grammarians was **פָּעַל** *paal*, *he worked*. The derived forms of **פָּעַל** are: **נִפְעַל** *niphal*, passive; **פִּיעַל** *piel*, intensive active; **פֻּעַל** *pual*, intensive passive; **הִפְעִיל** *hiphil*, causative active; **הִפְעִיל** *hōphal*, causative passive; **הִתְפַּעֵל** *hithpael*, reflexive.

These derived forms of the verb **פָּעַל** are used to designate the corresponding forms of any verb. The simplest form of a verb, that corresponding to **פָּעַל** itself, is called the **kal** (**קָל** *light, simple*); its passive is called the **niphal**. The intensive active is the **piel**; passive, the **pual**. The causative active is the **hiphil**; passive, the **hophal**. The reflexive is the **hithpael**.

The old model verb **פָּעַל** is replaced by the simpler verb **קָטַל** *he killed*. The paradigm on pages 8-9 is for the **kal**. Preformatives, affirmatives, accent, and vowel change are usually the same in all forms.

16. Tense in Hebrew means only the **stage** of the action. The perfect denotes complete, the imperfect incomplete, the participle continued action. The time of the action, past, present, or future, is to be found in the context.

17. The construct infinitive is the ordinary infinitive. It is so called because it is construed with other parts of speech. The absolute infinitive is used alone to express the idea of the verb in an abstract way, or with finite verbs to denote intensity, repetition, or duration; **מָלֹךְ תִּמְלֹךְ** *you will surely rule*.

NIPHAL

18. The perfect, the participle, and sometimes the absolute infinitive, prefix נ.

The construct infinitive and sometimes the absolute prefix ה and have dagesh forte in the first radical.

The preformative of the imperfect replaces the ה of the infinitive.

		נִקְטַל <i>he was killed</i>	
		PERFECT	INFINITIVE
sg. 3 m.	נִקְטַל	nik-tal'	construct הִקְטַל hik-ka-tel'
3 f.	נִקְטְלָה	nik-tēla'	absolute { הִקְטַל hik-ka-tol' נִקְטַל nik-tol'
2 m.	נִקְטַלְתָּ	nik-tal'-ta	
2 f.	נִקְטַלְתְּ	nik-talt'	
1	נִקְטַלְתִּי	nik-tal'-ti	
			IMPERATIVE
pl. 3	נִקְטְלוּ	nik-tēlu'	sg. m. הִקְטַל hik-ka-tel'
			f. הִקְטְלִי hik-ka-tēli'
2 m.	נִקְטַלְתֶּם	nik-tal-tem'	pl. m. הִקְטְלוּ hik-ka-tēlu'
2 f.	נִקְטַלְתֶּן	nik-tal-ten'	f. הִקְטְלֶנָּה hik-ka-tel'-na
1	נִקְטַלְנִי	nik-tal'-nu	
		IMPERFECT	
sg. 3 m.	יִקְטַל	yik-ka-tel'	pl. 3 m. יִקְטְלוּ yik-ka-tēlu'
3 f.	תִּקְטַל	tik-ka-tel'	3 f. תִּקְטְלֶנָּה tik-ka-tel'-na
2 m.	תִּקְטַל	tik-ka-tel'	2 m. תִּקְטְלוּ tik-ka-tēlu'
2 f.	תִּקְטְלִי	tik-ka-tēli'	2 f. תִּקְטְלֶנָּה tik-ka-tel'-na
1	אֶקְטַל	ek-ka-tel'	1 נִקְטַל nik-ka-tel'
		PARTICIPLE	
		נִקְטַל	nik-tal'

EXERCISE

נִקְטַל נִקְטַל נִקְטַל נִקְטַל נִקְטַל נִקְטַל נִקְטַל
 הִקְטַל הִקְטַל הִקְטַל הִקְטַל הִקְטַל הִקְטַל הִקְטַל
 נִסְתַּר נִסְתַּר נִסְתַּר נִסְתַּר נִסְתַּר נִסְתַּר נִסְתַּר
 יִסְתַּר יִסְתַּר יִסְתַּר יִסְתַּר יִסְתַּר יִסְתַּר יִסְתַּר

They were killed. You (sg. m.) will be killed. To be killed.
 We shall be killed. She was killed. You (sg. m.) have been
 concealed. To be concealed. I have been concealed. I am con-
 cealed. She is concealed. They are concealed. We have been
 concealed. We are concealed.

NOUNS

GENDER AND NUMBER

19. There are two genders: masculine and feminine; and three numbers: singular, dual, and plural.

The masculine singular has no special ending; סוס *sus*, horse, דָּבָר *dabar*, word, יְהוּדִי *yěhudi*, Jew.

The feminine singular has the ending ה, ת or none; סוּסָה *susa*, mare, יְהוּדִיָּה *yěhudiyya*, and יְהוּדִית *yěhudith*, Jewess, אֵם *em*, mother.

The masculine plural ends in ים; סוּסִים *susim*, horses. The feminine plural ends in ות; סוּסוֹת *susoth*, mares.

The masculine dual ends in ים; כַּף *kaph*, palm, כַּפָּיִם *kappáyim*, both palms.

The feminine dual ends in תים; שָׁפָה *sapha*, lip, שְׁפָתַיִם *sěphatháyim*, both lips.

STATES

20. The subordination of one noun to another is denoted by placing them side by side. The subordinate noun comes first, and is said to be construed with the other or in the **construct state**; it usually undergoes some change; דְּבַר מֶלֶךְ *word, דְּבַר debār melek, the word of a king.*

A noun that is not subordinate to another is in the **absolute state**.

The regular way of expressing the genitive relation is to place the word denoting the **thing possessed** first in the **construct state**, דְּבַר *the word of*, with the word denoting the **possessor** following in the **absolute state**, מֶלֶךְ *the king.*

FORMATION OF THE CONSTRUCT STATE

21. If any change takes place, it is usually only in the defectively written long vowels, ֶֿ and ֹֿ (n. 4).

In the masculine singular these vowels become ֶֿ in the last syllable and ֶֿ in the first; זֶקֶן *zaken, old man*; construct זֶקֶן *zēkan.*

In the feminine singular the ending ֶֿ becomes ֶֿ ; שָׁנָה *shana, year*; construct שְׁנָת *shēnath.*

In the masculine plural and dual the endings ֶֿ and ֶֿ are changed to ֶֿ ; סוּסִים *horses*; construct סוּסֵי *suse.*

In the feminine plural the only change is in the vowels ֶֿ or ֶֿ ; שָׁנוֹת *shanoth, years*; construct שְׁנוֹת *shēnoth.*

In the feminine dual the ending changes as in the masculine plural; שְׁפָתַי *siphthe.*

PARADIGM

MASCULINE		FEMININE
sg. abs.	סוּס <i>horse</i>	סוּסָה <i>mare</i>
cst.	סוּס	סוּסָה
pl. abs.	סוּסִים	סוּסוֹת
cst.	סוּסִי	סוּסוֹת
sg. abs.	דָּבָר <i>word</i>	שָׁנָה <i>year</i>
cst.	דָּבָר	שָׁנָה
pl. abs.	דְּבָרִים	שָׁנוֹת
cst.	דְּבָרִי	שָׁנוֹת
dual abs.	כַּפַּיִם <i>palms</i>	שְׁפָתַיִם <i>lips</i>
cst.	כַּפִּי	שְׁפָתִי

EXERCISE

ראש פִּלְשֹׁתִי: צֶאֱן יִתְּרוֹ: לֶחֶן יִשְׂרָאֵל: חֶפֶץ
 אֱלֹהִים: חֶרֶב שְׂאוֹל: דְּבַר דָּוִיד: מִשְׁפַּט לִצִּים:
 שָׁנַת מִלְחָמָה: שָׁנוֹת אִישׁ: אֲשֶׁרִי צִדִּיק: תּוֹרַת
 מֹשֶׁה:

The word of scoffers. The horses of Saul. The oppression of
 the Philistine. The years of Moses. The judgment of the just.
 The law of God. The sword of the man of battle.

PIEL, PUAL, HITHPAEL

22. All these forms have dagesh forte in the second radical.
 Piel and pual have vocal shewa under the preformatives of the
 imperfect.

In piel perfect the — of the second radical is changed to —
 before consonant affirmatives.

In the infinitive and its derivatives, i.e. the imperative, imperfect, and participle, the vowel of the first radical is -- .

Hithpaël is like piel, with -- changed to -- and the prefix ה . In the imperfect ה is replaced by the preformative.

The participles are formed like the imperfects with the preformative ה .

PRESENT	PIEL, <i>he slaughtered</i>	PUAL, <i>he was slaughtered</i>	HITHPAEL, <i>he killed himself</i>
sg. 3 m.	שָׁחַל kit-tel'	שָׁחַל kut-tal'	הִשָּׁחַל hith-kat-tel'
3 f.	שָׁחַלָּה kit-têla'	שָׁחַלָּה kut-têla'	הִשָּׁחַלָּה hith-kat-têla'
2 m.	שָׁחַלְתָּ kit-tal'-ta	שָׁחַלְתָּ kut-tal'-ta	הִשָּׁחַלְתָּ hith-kat-tal'-ta
2 f.	שָׁחַלְתְּ kit-tal't'	שָׁחַלְתְּ kut-tal't'	הִשָּׁחַלְתְּ hith-kat-tal't'
1	שָׁחַלְתִּי kit-tal'-ti	שָׁחַלְתִּי kut-tal'-ti	הִשָּׁחַלְתִּי hith-kat-tal'-ti
pl. 3	שָׁחַלוּ kit-têlu'	שָׁחַלוּ kut-têlu'	הִשָּׁחַלוּ hith-kat-têlu'
2 m.	שָׁחַלְתֶּם kit-tal'-tem'	שָׁחַלְתֶּם kut-tal'-tem'	הִשָּׁחַלְתֶּם hith-kat-tal'-tem'
2 f.	שָׁחַלְתֶּן kit-tal'-ten'	שָׁחַלְתֶּן kut-tal'-ten'	הִשָּׁחַלְתֶּן hith-kat-tal'-ten'
1	שָׁחַלְתִּי kit-tal'-nu	שָׁחַלְתִּי kut-tal'-nu	הִשָּׁחַלְתִּי hith-kat-tal'-nu
INFINITIVE			
cas.	שָׁחַל kat-tel'	שָׁחַל kut-tal'	הִשָּׁחַל hith-kat-tel'
abs.	שָׁחַל kat-tol'	שָׁחַל kut-tol'	הִשָּׁחַל hith-kat-tel'

IMPERATIVE

sg. m. הִתְחַלֵּץ kat-tel'

f. הִתְחַלִּי kat-téli'

pl. m. הִתְחַלְצוּ kat-télū'

f. הִתְחַלְצִינָה kat-tel'-na

IMPERFECT

sg. 3 m. יִתְחַלֵּץ yékat-tel'

3 f. תִּתְחַלֵּץ tékat-tel'

2 m. תִּתְחַלֵּץ tékat-tel'

2 f. יִתְחַלֵּץ tékat-téli'

1 אִתְחַלֵּץ ákat-tel'

pl. 3 m. יִתְחַלְצוּ yékat-télū'

3 f. תִּתְחַלְצִינָה tékat-tel'-na

2 m. תִּתְחַלְצוּ tékat-télū'

2 f. יִתְחַלְצִינָה tékat-tel'-na

1 נִתְחַלֵּץ nékat-tel'

PARTICIPLE מִתְחַלֵּץ mékat-tel'

הִתְחַלֵּץ hith-kat-tel'
הִתְחַלִּי hith-kat-téli'
הִתְחַלְצוּ hith-kat-télū'
הִתְחַלְצִינָה hith-kat-tel'-na

יִתְחַלֵּץ yith-kat-tel'

תִּתְחַלֵּץ tith-kat-tel'

תִּתְחַלֵּץ tith-kat-tel'

יִתְחַלֵּץ tith-kat-téli'

אִתְחַלֵּץ eth-kat-tel'

יִתְחַלְצוּ yith-kat-télū'

תִּתְחַלְצִינָה tith-kat-tel'-na

תִּתְחַלְצוּ tith-kat-télū'

יִתְחַלְצִינָה tith-kat-tel'-na

נִתְחַלֵּץ nith-kat-tel'

מִתְחַלֵּץ mith-kat-tel'

EXERCISE

סֵנֶר יִשְׂרָאֵל מַעֲרֻכּוֹת כְּנֻעָנִי: סֵנֶר: אֶסְנֶר אִישׁ
 מִלְחָמָה: לֹא סֵנֶר עֶבֶד שְׂאוֹל: יִתְנַבֵּר נָלִית אִישׁ
 מִלְחָמָה פִּלְשֹׁתִי: נִבְרָה אֱמֶת אֱלֹהִים: לֹא הִתְנַבֵּר
 דָּוִד: רָעָה הָיָה מֹשֶׁה: לֹא אִישׁ מִלְחָמָה דָּוִד:

Saul (was) a man of battle. The truth of God is strong.
 David delivered over a man of battle. The armies of Saul will
 be delivered over. The armies of Israel behaved bravely.
 David did not boast. Moses (was) a servant of Jethro.

RELATIONS OF NOUNS

23. The definite object is usually preceded by the particle **את**.
 Other relations are denoted by prepositions; **אל דָּוִד** *el Dawid*,
to David.

The prepositions **בְּ** *by, in*, and **לְ** *to, for*, are inseparable;
בְּדָבָר *bēdabar*, *by a word*.

The term of motion is sometimes denoted by the suffix **ָה**;
חֲרֵבָה *horēba*, *to Horeb*; **אֶרֶצָה** *arēsa*, *to the earth*.

THE ARTICLE

24. The article **הַ** is always joined to its substantive. It is
 usually followed by **־** with dagesh forte in the next letter; **הַמֶּלֶךְ**
hammelek, *the king*.

When the article is preceded by the inseparable prepositions,
 the **הַ** is dropped and its vowel takes the place of the **־** of the
 preposition; **בַּשָּׁמַיִם** *bashshamayim* (for **בְּהַשָּׁמַיִם**), *in the*
heavens; **לַכֹּהֵן** *lakkoheh* (for **לְהַכֹּהֵן**), *for the priest*.

EXERCISE

SYNTAX. — R. 1. There are two kinds of sentences : **substantive sentences**, in which the subject and predicate are substantives united by the verb *to be* ; **verbal sentences**, in which the predicate is a verb.

R. 2. Order of words : In a substantive sentence the subject usually comes first. The verb *to be* is often omitted ; **מֵת גִּלְיָת** *Goliath was dead*.

In a verbal sentence the verb usually comes first, next the subject, then the direct and indirect object ; **אָמַר אֱלֹהִים אֶל מֹשֶׁה** *God said to Moses*

שֶׁלֶף דָּוִד חָרַב : יָכַרְתָּ דָּוִד בַּחֶרֶב אֶת רֹאשׁ
פְּלִשְׁתִּי : נָתַן שָׁאוּל אֶת קִיבֹעַ עַל רֹאשׁ נֶעֱר :
רָעָה הָיָה מֹשֶׁה לְיִתְרוֹ בְּמִדְיָן : יָנַח מֹשֶׁה אֶת צִאוֹ
אֶל מִדְבָּר :

The Philistine drew the sword. The shepherd drove the flock into the desert of Madian. David was a shepherd in the desert. The youth gave the sword of the Philistine to Saul. Saul put a helmet on the head of the youth. Moses was a youth in Madian.

EXERCISE

SYNTAX. — R. 3. An attributive adjective comes after its noun ; it has the article when the noun has it ; **הַפְּלִשְׁתִּי הַגָּדֹל** *the great Philistine*.

R. 4. A predicate adjective does not take the article ; **מֵת הַגִּבּוֹר** *the champion was dead*.

R. 5. A noun in the construct state does not take the article. If the article is needed, it goes with the noun that follows in the absolute state ; **דִּבְרַת הַמֶּלֶךְ** *the word of the king*.

אָמַר גִּבּוֹר הַפְּלִשְׁתִּים אֶל דָּוִד קָרַב : אָמַר דָּוִד
אֶל שָׁאוּל אֶקְרַב בְּשֵׁם אֱלֹהֵי צִבְאוֹת : פָּגַר מַחֲנֶה
הַכֹּנְעָנִי אָכַל בָּאֵשׁ : עִם יִשְׂרָאֵל יֹשֵׁב בְּמִצְרַיִם אָרַץ
טוֹבָה : יִסְגֵּר אֱלֹהִים הַפְּלִשְׁתִּי הַגָּדֹל בְּיַד דָּוִד :

The champion of the Philistines approached the camp of Israel. The land of Egypt (was) good. David said to Saul, "God has delivered the mighty Philistine into the hand of a youth." The truth of the God of Israel is unto everlasting.

PRONOUNS

PERSONAL

25. Personal pronouns are separate words only when they are used as subjects. In other relations they appear in shorter form as suffixes to the particle or word on which they depend.

	SUBJECT	OBJECT	by, in	to, for	from
sg. 1	{ אֲנִי אֲנִי	אֹתִי	בִּי	לִי	מֵאִנִּי
2 m.	אַתָּה	אֹתְךָ	בְּךָ	לְךָ	מִמְּךָ
2 f.	אַתְּ	אֹתְךָ	בְּךָ	לְךָ	מִמְּךָ
3 m.	הוא	אֹתוֹ	בוֹ	לוֹ	מֵאִתּוֹ
3 f.	היא	אֹתָהּ	בָּהּ	לָהּ	מֵאִתָּהּ
pl. 1	{ אֲנַחְנוּ נַחְנוּ	אֹתָנוּ	בָּנוּ	לָנוּ	מֵאִתָּנוּ
2 m.	אַתֶּם	אֹתְכֶם	בְּכֶם	לְכֶם	מִכֶּם
2 f.	{ אַתֶּן אַתֶּנָּה	(אַתְכֶּן)	בְּכֶן	{ (לְכֶן) לְכֶנָּה	מִכֶּן
3 m.	{ הֵם (הֵמָּה)	{ אֹתָם (אֹתָהֶם)	{ בָּם בֵּהֶם	{ לָהֶם, לָמוֹ (לְהֵמָּה)	מֵהֶם
3 f.	{ (הֵן) הֵנָּה	{ (אֹתָן) אֹתָהֶן	בָּהֶן	{ לָהֶן לְהֵנָּה	מֵהֶן

EXERCISE

נַעַר אַתָּה וְהוּא אִישׁ מִלְחָמָה: רֵעָה הוּא וְאַתָּה
 מֶלֶךְ: נָתַן דָּוִד בָּשָׂר הַפִּלִשְׁתִּי הַגָּדֹל לְעוֹף
 הַשָּׁמַיִם: שָׁלַף דָּוִד אֶת הַרֶבֶב: יָבֹרֶת בָּהּ אֶת רֹאשׁ
 נָלִיתָ: לוֹ הִנִּיתָ לָּךְ קָלֹעַ: נִצַּלְתִּי אֲנֹכִי הַחֶרֶב
 מִמֶּנּוּ:

A man of battle (is) he and you (are) a shepherd. They have the spear, you (pl.) have the sword, and we have the Name of the God of Israel (say *to them*, etc.). You snatched the spear from him. You have the sword and the spear; the king gave them to you; slay the Philistines with them.

DEMONSTRATIVE

26. sg. m. זֶה } *this* pl. אֵלֶּה *these*
 f. זֹאת }

RELATIVE

27. The particle אֲשֶׁר serves as a relative pronoun. Another form is שֶׁ joined to the next word and usually followed by ־ and dagesh forte; שֶׁיֵּרֵד *sheyyored, who is descending*.

INTERROGATIVE

28. The interrogative pronouns are מִי for persons and מָה for things. מַה is often joined to the next word by the sign makkeph " and a dagesh, called conjunctive dagesh; מַה־זֶּה *mazze, what is this?*

At times ה is dropped and the מ is joined to the next word like the article; מזה *what is this?*

מי, מה, אשר, ש are also used as indefinite pronouns.

EXERCISE

SYNTAX. — R. 6. The demonstrative as an adjective may take the article when its noun does; היום הנה *this day*.

R. 7. The interrogative and relative pronouns come before the verb or predicate; הציאן אשר ליתרו *the flock which belonged to Jethro*.

היום הנה אסגר אתכם ביד ישראל: הציאן אשר
ליתרו נחג משה אתו במדבר: מי אתה: אנכי
עבד לשאול מלך ישראל: יתרו כהן מדן הוא:
מה זאת אשר ביד הנער הזה: זה הקלע אשר
לו:

Who (are) these? These are Philistines whom God will deliver into the hand of Israel this day. Who is that youth? That is David who slew the champion of the Philistines. What is that in the hand of David? With that sling he slew Goliath.

HIPHIL, HOPHAL

29. The י of hiphil is changed to — before the consonant affirmatives of the perfect, and to — before ה of the imperative and imperfect. Before all vowel affirmatives it remains unchanged and its syllable has the accent.

The first vowel — is changed to — in the infinitive and its derivatives.

The first vowel of hophal is *ō* (nn. 9, 10).

HIPHIL

הִקְטִיל *he caused to kill*

PERFECT

sg. 3 m.	הִקְטִיל	hik-til'
3 f.	הִקְטִילָהּ	hik-ti'-la
2 m.	הִקְטַלְתָּ	hik-tal'-ta
2 f.	הִקְטַלְתְּ	hik-talt'
1	הִקְטַלְתִּי	hik-tal'-ti
pl. 3	הִקְטִילוּ	hik-ti'-lu
2 m.	הִקְטַלְתֶּם	hik-tal'-tem'
2 f.	הִקְטַלְתֶּן	hik-tal'-ten'
1	הִקְטַלְנוּ	hik-tal'-nu

INFINITIVE

est.	הִקְטִיל	hak-til'
abs.	הִקְטִיל	hak-tel'

IMPERATIVE

sg. m.	הִקְטֵל	hak-tel'
f.	הִקְטִילִי	hak-ti'-li
pl. m.	הִקְטִילוּ	hak-ti'-lu
f.	הִקְטִלְנָה	hak-tel'-na

IMPERFECT

sg. 3 m.	יִקְטִיל	yak-til'
3 f.	תִּקְטִיל	tak-til'
2 m.	תִּקְטִיל	tak-til'
2 f.	תִּקְטִילִי	tak-ti'-li
1	אִקְטִיל	ak-til'
pl. 3 m.	יִקְטִילוּ	yak-ti'-lu
3 f.	תִּקְטִלְנָה	tak-tel'-na
2 m.	תִּקְטִילוּ	tak-ti'-lu
2 f.	תִּקְטִלְנָה	tak-tel'-na
1	נִקְטִיל	nak-til'

PARTICIPLE

מִקְטִיל mak-til'

HOPHAL

הִקְטִיל *he was executed*

PERFECT			IMPERFECT		
sg. 3 m.	הִקְטִיל	hok-tal'	sg. 3 m.	יִקְטִיל	yok-tal'
3 f.	הִקְטִילָּהּ	hok-těla'	3 f.	תִּקְטִיל	tok-tal'
2 m.	הִקְטִילְתָּ	hok-tal'-ta	2 m.	תִּקְטִיל	tok-tal'
2 f.	הִקְטִילְתְּ	hok-talt'	2 f.	תִּקְטִילִי	tok-těli'
1	הִקְטִילְתִּי	hok-tal'-ti	1	אֶקְטִיל	ok-tal'
pl. 3	הִקְטִילוּ	hok-tělu'	pl. 3 m.	יִקְטִלוּ	yok-tělu'
2 m.	הִקְטִילְתֶּם	hok-tal-tem'	3 f.	תִּקְטִלְנָהּ	tok-tal'-na
2 f.	הִקְטִילְתֶּן	hok-tal-ten'	2 m.	תִּקְטִלוּ	tok-tělu'
1	הִקְטִילְנוּ	hok-tal'-nu	3 f.	תִּקְטִלְנָהּ	tok-tal'-na
			1	נִקְטִיל	nok-tal'
INFINITIVE			PARTICIPLE		
	הִקְטִיל	hok-tal'		מִקְטִיל	mok-tal'

EXERCISE

הַקָּרִיב שָׂאוֹל דָּוִד אֶל הַפְּלָשִׁתִּי לְהִלָּחֵם עִמּוֹ;
מִלְבִּישׁ הַמֶּלֶךְ אֶת הַנָּעַר שְׂרִיּוֹן אֲשֶׁר לוֹ: הַכְּרַתְנוּ
רֹאשׁ חֲרָף אֱלֹהֵי יִשְׂרָאֵל:

The king clothed the man of battle with armor. The servant is clothed with the armor of the king. The armies are brought together for battle. Clothe us with the armor and we will cut off the scorner. The God of Israel is with us.

SIMPLE VERBS

30. This class includes all verbs like קָטַל consisting of three strong non-guttural radicals, *i.e.* any three letters except א, ה, ו, י, נ, ע, ר.

a. The accent is on the penult before the affirmatives הִתִּי, הָתָה, הָתָה, הָתָה.

b. A vowel affirmative is accented and changes the preceding vowel to shewa, except in hiphil.

c. In the perfect a consonant affirmative changes the preceding vowel to — .

d. In perfect kal the — under the first radical becomes shewa, when not immediately followed by the accent.

e. Wherever ה occurs as a prefix in the infinitive it is replaced by the preformative in the imperfect and participle.

(PARADIGM I)

METATHESIS

31. In case the first radical is one of the sibilants, ש ז ס ן, it changes place with the ת of the prefix in hithpael; *הִשְׁתַּמֵּר* (for *הִתְשַׁמֵּר*) *he was on his guard*. צ changes the ת to ט; *הִצְטַדֵּק* (for *הִתְצַדֵּק*) *he justified himself*.

When the first radical is a dental, ת ט ד, the ת is assimilated; *מְדַבֵּר* (for *מְתַדַּבֵּר*) *conversing*.

EXERCISE

שְׁלַח יָדְךָ אֶת הַחֶרֶב וַיִּכְרֹת בָּהּ רֹאשׁ הַגִּבּוֹר;
נָתַן הַמֶּלֶךְ קוֹבֵעַ לְרֵעֵה עַל רֹאשׁוֹ: יִלְבִּישׁ אֹתוֹ
שָׂרְיוֹן: אָמַר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל לֹא יִסְגֵּר אֱלֹהִים
אֶתְכֶם בְּיַד הַכְּנַעֲנִי: כִּיעֵץ שְׁתוּל בְּפֶלֶא מַיִם אֶתָּה:

You will not be delivered into the hand of the Canaanites. God said to the children of Israel, "I have placed you in the land as a tree planted by a brook of water." They will not be clothed with armor. A sword has not been drawn. I have not cut them off.

SHORTENED AND LENGTHENED FORMS

32. The imperfect may be used as a subjunctive, optative or imperative. In that case the last vowel of 2 and 3 singular is often shortened; *יִקְטֹל* from *יִקְטִיל*; while 1 singular and plural are lengthened by the ending *־הָ*; *אֶקְטֹלָה*, *אֶקְטֹלָהּ*.

The imperative masculine singular may be lengthened in the same way; *קְטֹלָה* *kōtla* (nn. 9, 10).

Forms ending in *וּ* and *־י* sometimes add *וּן*; *תִּקְטֹלְוּן* *you were killing*.

CONSECUTIVE ׀

33. A perfect or imperfect may have a ׀ prefixed to denote that it is subordinated to the preceding verb. This ׀ is called *consecutive*. With the perfect it has shewa and the accent is moved forward to the last syllable; וְקָמְלָתָּ. With the imperfect it is prefixed with = and dagesh forte like the article (n. 24) and the accent is moved backwards to the penult; וְיִקְמַל. If the imperfect has a shorter form, that is used; וְיִקְמַל.

INTRANSITIVE VERBS IN = AND -

34. Some intransitive verbs have = for the last vowel of perfect kal 3 singular masculine; כָּבֵדָּ *it was heavy*. Some have - throughout perfect kal; קָטַן *he was small*. These verbs usually have - instead of - in the imperfect.

GUTTURAL LETTERS

35. The gutturals א ה ח ע ר do not take dagesh forte. When ordinary rules require dagesh forte (nn. 18, 22, 24) ע א and ר usually compensate for its omission by *lengthening the preceding vowel*; בִּירָהּ (piel of בָּרָהּ) *he adored*; הָעִיר (for .ה) *the city*. ה and ח and sometimes ע cause no change in the preceding vowel and the dagesh forte is said to be implicit; נָחַם (piel of נָחַם) *he consoled*.

36. The gutturals usually take =; שָׁלַח *send*, cf. קָמַל. Instead of simple shewa, they take a compound shewa; יַעֲמַד *he stands*, cf. יִקְמַל. א more frequently takes = and =; אֱלֹהִים, אֱקַמַל *God*.

37. At the end of a word or syllable א is quiescent (n. 4); ה is quiescent at the end of a word unless it have the sign **mapplik**; הַיָּה *haya*, *he was*; גַּבְּהַּ *gabah*, *it was high*.

FURTIVE PATHAH

38. הַ at the end of a word and preceded by any other than an א sound receive a **—** called **furtive pathah**, because it is pronounced before, not after the consonant; יָרֵחַ *yaréah*, *the moon*; מָשִׁיחַ *mashtah*, *the Messiah (anointed)*; יֵשׁוּעַ *Yeshúah*, *Jesus*; גַּבְּהַּ *gabóah*, *high*.

Furtive pathah is dropped when a vowel is affixed; מִשִּׁיחִי *my anointed*.

THE ARTICLE WITH GUTTURALS

39. The vowel of the article before gutturals and ר is changed as follows:

— before א and ר; הָאָדָם *the man*, הָרֶגֶל *the foot*, הָאָרֶץ¹ *the earth*.

before ע without — (a); הָעֶמֶד *the column*.

before ה and ע with — (a) in monosyllables and in words accented on the penult; הָהָר¹ *the mountain*, הָעָם¹ *the people*, הָעֵיִן *the well*.

— before ה and ח without — (a) or —; הַהוּא *this one*, הַחֹדֶשׁ *the month*, הַחֹכְמָה *hahókma* (nn. 9, 10), *wisdom*.

— before ח with — (a) or —; הַחֲכָם *the wise man*, הַחֳדָשִׁים *the months*.

before ה and ע with — (a) unaccented; הַהָרִים *the mountains*, הַחֲטָיִת *the sin*.

¹ אֶרֶץ, הָר, עָם and a few others have — after the article.

EXERCISE

גִּבּוֹר הָהָר הַזֶּה: אָמַר מֹשֶׁה אֶל פָּרְעֹה עַם
הָאֱלֹהִים אֲנִי: הָאֲרִי הַזֶּה בָּעֵדֶךָ וְהָרֹב עִמּוֹ:
עַם יוֹדֵעַ אֱלֹהֵי יִשְׂרָאֵל: קָרַב הָאִישׁ אֶל הָעֵץ
אֲשֶׁר אֶל הָעִיר:

He was a man knowing the God of Israel. That is the lion which was among the flock. They drew near to a high mountain. The shepherd approached the well with the flock. Pharaoh did not let the people of God go to the high mountain.

GUTTURAL VERBS

40. Verbs with gutturals differ from קָטַל only in so far as the preceding rules require. They fall into three classes, according as the first, second or third radical is a guttural. Each class is named after the letter of the verb פָּעַל which corresponds to the guttural. Thus if the first radical is a guttural, the verb is called פֿ guttural; עָמַד *he stood*: if the second, it is called ע guttural; שָׁחַט *he killed*: if the third, the verb is called ל guttural; שָׁלַח *he sent*.

ל GUTTURAL VERBS

41. The 2 feminine singular perfect takes ׀ under the guttural to ease the pronunciation.

Furtive pathah is inserted when required (n. 37). When ׀ precedes, the ׀ may elide it as in piel.

The second vowel of the imperative and imperfect kal is ׀ instead of ׀.

(PARADIGM II)

EXERCISE

שָׁמַע אֱלֹהִים צַעֲקַת הָעַם אֲשֶׁר בְּמִצְרַיִם: קָלַע
 דָּוִד הָאֶבֶן וְהָאֶבֶן תִּטָּבַע בְּמִצַּח הַפְּלִשְׁתִּי: אֲנֹכִי
 עֹמֵד וְזֶה לָּךְ הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּי אֹתָךְ: הַשְׁמִיעַ
 שָׁאוּל לְקָהֵל כִּי בָרַת דָּוִד הַגִּבּוֹר:

The servant announced that he heard a cry on the high mountain. She sent the servant to Saul. You (sg. f.) have heard the cry of that great assembly. Moses announced to the people in Egypt that God had heard them. I (am he) who has (1 sg.) been sent to you. This (was) a sign to them that he had been sent.

VOWEL CHANGES

42. Unchangeable vowels are those which are not liable to change because of a change of accent or a rearrangement of syllables. They are long vowels regularly written fully; **קוֹל** voice: short vowels in closed syllables; **מִדְבָּר** desert, **גִּבּוֹר** strong: short vowels before implied dagesh forte, or lengthened to compensate for dagesh forte in gutturals; **נָחַם** he consoled, **בָּרַךְ** he adored (nn. 35, 39).

43. Other vowels may be changed by a transfer of the accent and by the opening or closing of a syllable (nn. 8, 9, 10, 30, 32), as follows:

־ becomes ־, ־ or ־;	} or vice versa.
־ becomes ־, ־, ־ or ־;	
־ becomes ־ (ō), ־ (before dagesh forte), ־ or ־;	

With gutturals shewa is usually compound (n. 36).

44. A short vowel becomes long,
 when a closed syllable becomes open and unaccented;
 הָר mountain, הָרִים:
 before ר ע א when they should be doubled (nn. 35, 39):
 before י ן ה א when they are quiescent (nn. 4, 37).
 There are some exceptions for י ה א.

45. A long vowel becomes short,
 when a closed syllable loses its accent; חַק law,
 חֲקִים:
 when an open syllable becomes closed; סֵפֶר book,
 סִפְרִי my book.

46. When two or more words are joined together by the sign **makkeph** =, only the last retains its accent. If the syllable thus deprived of its accent is closed, its vowel is usually shortened;
 כּוֹל-אָדָם *kōl-adam* (for כּוֹל אָדָם *kol adam*), *every man*.

ו GUTTURAL VERBS

47. The guttural takes compound instead of simple shewa (n. 35).

The second vowel of the imperative and imperfect kal is =.

In piel, pual, and hithpaël א and ר are preceded by a long vowel, ה ו and ע by a short vowel (n. 35).

Hiphil is not affected by the guttural.

In hophal the change is the same as in kal.

(PARADIGM III)

EXERCISE

נִבְחַרְהָ לְדָוִד אֶבֶן מִן הַנֶּחֱל לְקַלֵּעַ אֲשֶׁר לוֹ
 בְּצֹאן: לֹא יִלָּחֵם נַעַר מִן הַצֹּאן עִם אִישׁ מִלְחָמָה:
 שְׂמוּעַ שְׂמַעְתִּי צִעֲקַת הָעָם וְלַחֵץ אֲשֶׁר לַחֲצִים
 אַתֶּם בְּאֶרֶץ מִצְרַיִם: מָהֵר מִשָּׂה אֵל הַנֶּסֶה אֲשֶׁר
 בְּעֵר בְּאֵשׁ

I will oppress him that oppresses (pep.) you. They are hastening to the bush which is burning. You have chosen a man of battle; we will choose a youth from the flock. David hastens to the brook to choose a stone for the sling which he has.

NEW SYLLABLES

48. When a syllable begins with two letters the first must have a vocal shewa; בְּלִי *scrip* (n. 5). If still another letter with shewa is added, so that the syllable would begin with two vocal shewas, the first shewa becomes a short vowel (n. 43), usually —, and the second becomes silent; בְּבִלִי (for בְּבִלִי), *in a scrip*.

Sometimes ת פ כ ר נ ב after the second shewa retain their aspiration, and so omit dagesh lene; בְּדָבָרְךָ (for בְּדָבָרְךָ) *like your word*.

49. Simple shewa before a compound shewa becomes the short vowel of the compound shewa; לַעֲמֹד (for לַעֲמֹד), *to stand*.

Compound shewa before a simple shewa becomes the short vowel of the compound shewa; יַעֲמְדוּ (for יַעֲמְדוּ) *yāāmdū, they stand*; הָעֲמְדוּ (for הָעֲמְדוּ) *hōōmdū, they were placed*.

When a syllable becomes open, because the following compound shewa has been changed into a full vowel, it need not be long, even though it have metheg (n. 10); י and ך in the preceding verbs.

50. Shewa before י becomes $\bar{\text{y}}$; the י quiesces in its cognate vowel (n. 2) and drops its shewa; לִיהוּדָה (for לִיְהוּדָה), *for Juda*.

Shewa before א becomes $\bar{\text{a}}$. But as $\bar{\text{a}}$ is cognate to א, $\bar{\text{a}}$ is dropped and א quiesces in $\bar{\text{a}}$. This $\bar{\text{a}}$ may then be lengthened to $\bar{\text{a}}$. In this way לֵאלֹהִים becomes successively לֵאלֹהִים, לֵאלֹהִים, לֵאלֹהִים to *God*. Likewise $\bar{\text{a}}$ before א becomes $\bar{\text{a}}$ in which א may quiesce; לֵאדֹנִי (for לֵאדֹנִי) *for the Lord*.

51. The interrogative particle ך, which is prefixed to the first word of the sentence, usually has $\bar{\text{a}}$; הֲלֹא *is it not?*

Before $\bar{\text{a}}$ it has $\bar{\text{a}}$ with dagesh forte; הֲלֵבֶן (shall it be) *to a son?*

Before gutturals with $\bar{\text{a}}$ (a) or $\bar{\text{a}}$ it has $\bar{\text{a}}$; הֲאֵנֹכִי *is it I?*

Before gutturals with other vowels it has $\bar{\text{a}}$; הֲאֵלֵךְ *shall I go?*

52. Vocal shewa before the accented syllable often becomes $\bar{\text{a}}$, called *pretonic kames*; מִיּוֹב וְרַע (for מִיּוֹב וְרַע) *good and bad*.

53. When a word would end in two letters, a short vowel is inserted between them to ease the pronunciation. The accent

remains on the first syllable (n. 7); יָנַל (for יִנַּל), *show*. But if the last letter is a mute, usually no vowel need be inserted; קָטַלָּהּ (nn. 5, 41).

D GUTTURAL VERBS

54. The guttural takes a compound instead of a simple shewa. Niphal and hiphil have וְ instead of ְ for the first vowel of the perfect.

Niphal in the construct infinitive, etc., has וְ instead of ְ and dagesh forte (n. 35).

The compound shewas of imperfect kal, perfect niphal, hiphil and hophal are changed to the corresponding vowels when followed by a vocal shewa (n. 49). But the וְ of imperative kal is changed to ְ.

Piel, pual, and hithpael are not affected by the guttural.

(PARADIGM IV)

EXERCISE

יַעֲבְדוּ בְּלִי־יִשְׂרָאֵל אֶת הָאֱלֹהִים עַל הָהָר הַזֶּה:
יַחְזִיק הַנַּעַר אֶת הָאֵרִי בְּזִקְן: אָמַר דָּוִד אֶל־נָזְלִית
הַכֶּלֶב אֲנֹכִי כִי תִקְלַל אֹתִי בָּאֱלֹהִים אֲשֶׁר תַּעֲבֹד:
עַמּוּד נִעַמְד בְּמָקוֹם קָדֵשׁ לַעֲבֹד אֱלֹהִים:

They seized the youth and enslaved him. The people of God were enslaved in Egypt. God will be served in Israel. You have stood in a place which (is) holy; we serve the God of Israel in it.

KERE AND KETHIB

55. In the masoretic text small circles or asterisks refer to marginal readings. The reading in the text is called *kēthib* (כְּתִיב Aramaic passive participle; in Hebrew, כְּתוּב), *written*. The marginal reading is called *kēre* (קִרָא Aramaic passive participle; in Hebrew קָרוֹא), *read*.

There are certain words called *perpetual kēre*, which are always to be read otherwise than they are written, although there is nothing to indicate this in the text.

יְהוָה is written everywhere for יְהוֹה *Yahwe*, the name of God (*He that is*). The reason given is this: wherever יְהוֹה occurred the Jews, out of reverence, were wont to read אֲדֹנָי *Adonay, the Lord*, instead. To indicate this usage the masoretes gave the letters יְהוֹה the vowels of אֲדֹנָי, only changing the ׀ of the guttural to ׀. A prefix with יְהוֹה was given the vowel it would have with אֲדֹנָי; וִיהוֹה, בִּיהוֹה (וְאֲדֹנָי, בִּיהוֹה n. 50). They should be read as if written וִיהוֹה בִּיהוֹה, etc. But when יְהוֹה occurred with אֲדֹנָי itself, it was to be read אֱלֹהִים by the Jews, and received the vowels accordingly; אֲדֹנָי יְהוֹה (*Adonay Elohim*) the Lord God, where we should read אֲדֹנָי יְהוֹה (*Adonay Yahwe*) the Lord Yahwe.

VERBS WITH WEAK RADICALS

56. The classes of verbs that follow have a weak radical, נ י ו ה א. Like the guttural verbs they are named after the radicals of פָּעַל. The radical of פָּעַל shows the position of the weak radical, and the weak radical itself denotes the class to

which the verb belongs; אָמַר is a פֶּא (pe aleph) verb, מָצָא is לֵא (lamed aleph), נָלַח is לֵה (lamed he), etc.

פֶּא VERBS

57. A few verbs beginning with פֶּ differ from ordinary פֶּ gutturals in imperfect kal, where the פֶּ quiesces in פֶּ, the second vowel is פֶּ or פֶּ and the פֶּ of 1 singular coalesces with the first radical.

אָמַר *he said*

KAL

IMPERFECT

sg. 3 m.	יֹאמֵר	pl. 3 m.	יֹאמְרוּ
3 f.	תֹּאמֶר	3 f.	תֹּאמְרֶנָּה
2 m.	תֹּאמֶר	2 m.	תֹּאמְרוּ
2 f.	תֹּאמְרִי	2 f.	תֹּאמְרֶנָּה
1	אֹמֵר	1	נֹאמֵר

EXERCISE

וַיֹּאמֶר יְהוָה זֶה דָּרֶךְ הַצְדִּיקִים וְזֶה דָּרֶךְ רְשָׁעִים
 אֲשֶׁר יֵאבֹד׃ הַסֵּנָה בָעֵץ וְלֹא מֵאֵכָל׃ גִּדְּלַת הַמֶּרְאָה
 הַהוּא׃ יִעָמְדוּ כִּי לֹא יִבָּעֵר׃ וְתֹאמְרֶנָּה לָנוּ לֹא
 נִתֵּן לֵאכֹל׃ וְאַתֶּם חַטָּאִים תֵּאבְדוּ לְעוֹלָם׃

The way of the just will not perish forever. What is this wonderful (great) sight? The bush burns with fire and the fire does not consume it. You (pl.) were saying, "The wicked shall perish." David approached the Philistine and said to him, "The birds will consume you."

לֹא VERBS

58. **א** when final quiesces in the preceding vowel. It is a consonant only before vowel affirmatives (n. 8).

Before consonant affirmatives it quiesces in $\bar{\text{a}}$ in perfect kal, in a in perfect of other forms, in a in imperative and imperfect throughout.

(PARADIGM V)

EXERCISE

יִקְרָא יְהוָה אֶל־מֹשֶׁה הַמָּקוֹם הַזֶּה אֲדָמַת קֹדֶשׁ.
 הוּא: תִּרְף גִּלִּית אֶת־דָּוִד כִּי יִקְרַב בַּמִּקְלוֹת:
 וַיֹּאמֶר אֶל־דָּוִד נֵעַר אַתָּה עִם יִפֹּה מִרְאָה: קִרְאָה:
 לְנֵעַר מֹשֶׁה: יִקְרָא בְשֵׁם יְהוָה בַּמָּקוֹם הַזֶּה:

Moses said to Israel, "You stand on holy ground, call on the Name of Yahwe." The army of Israel cried out, "We have found David, he will meet the champion of the Philistines." And the Philistine cried out against David and scorned him, because he was a youth with beauty of countenance.

לֵה VERBS

59. **ה** is without mappik (n. 37) and was originally **י** or rarely **ן**.

a. **ה** when final quiesces in $\bar{\text{e}}$ in perfect, in e in imperative, in $\bar{\text{e}}$ in imperfect and participle, in e or a in absolute infinitive.

b. Before consonant affirmatives **ה** is replaced by **י**, which then quiesces in $\bar{\text{e}}$ in perfect kal and sometimes piel, in e in perfect of other forms, in $\bar{\text{e}}$ in imperative and imperfect.

- c. Before the affirmative הַ, the ה is replaced by ת.
- d. ה is dropped before the affirmatives ו and י and the ending ית of the construct infinitive.
- e. In the passive participle of kal the original י reappears.
- f. In the imperfect used as a subjunctive or imperative and with consecutive ו, the ה with its vowel is dropped. The apocopated form יִנָּל that is left, becomes יִנָּל by the insertion of ו (n. 53).

(PARADIGM VI)

EXERCISE

רָאָה הַפְּלִשְׁתִּי אֶת־דֹּד וַיָּבֹן אֹתוֹ: וַיַּעֲמֵד
 כָּל־הַקָּהָל לִרְאוֹת אֶת הַמִּלְחָמָה אֲשֶׁר נִלְחַם דֹּד
 עִם נָלִית: תַּעֲלֶה הָעָם אֶל מְקוֹם הַפְּרֹז: כָּל־אֲשֶׁר
 נַעֲשָׂה אֲנַחְנוּ רָאָה יְהוָה בְּשָׁמַיִם: אָמַר אֱלֹהִים
 אֶל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה:

The people stood up to behold all that was done. God said to Moses that He is who is. Pharaoh saw Moses and despised him. God sees all that you do on the earth. The people of Yahwe were despised in Egypt.

ASSIMILATION AND OMISSION OF LETTERS

60. ך closing a syllable within a word is assimilated to the following letter. The following letter is usually doubled and has dagesh forte; יִנָּשׁ (for יִנָּשׁ) *he approaches*, מִזָּה (for מִזָּה) *from this*. Cf. *colligo, corrigo*; συλλέγω, συρρέω.

This explains the dagesh forte in niphāl construct infinitive etc.; הִקְטִיל (for הִקְטִיל).

Before א ה ח ע and ר, which cannot be doubled (n. 35), the preceding short vowel is lengthened; מֵאָדָם (for מִן־אָדָם) *from man*, הִנְעִיתָר (for הִנְעִיתָר) *be propitious*. ת ל ר are often assimilated in the same way; מְדַבֵּר (for מִתְדַבֵּר) *conversing*, יִקַּח (for יִלְקַח) *he takes*

61. נ ל י א with shewa at the beginning of a word are often omitted; נָחֲנוּ (for אֲנַחֲנוּ) *we*, יָדַע (for יִדַע) *know*, קָח (for לְקַח) *take*, נִשָּׂא (for נִגַּשׁ) *approach*.

62. Dagesh forte is usually omitted in י; וִיקְטִיל (for וִיקְטִיל) *and he slew* (n. 33).

It is often omitted in the same way with other letters; עִוְרִים (for עִוְרִים) *the blind*, הִלְלוּ־יָהּ (for הִלְלוּ piel of הִלֵּל) *praise ye Yah*.

63. It is also omitted in a final letter when the etymology requires that it be doubled; חָק (from חָקַק *he inscribed*) *a decree*. The double letter reappears on the addition of a syllable; חֲקִי *my decree* (n. 45).

פּן VERBS

64. a. The first radical פּ is dropped or assimilated as the case may require, except in 2 plural perfect kal (nn. 60, 61).

b. The ending תּ is added to the construct infinitive of kal; תּ + נִשָּׂא = נִשְׂאת = נִשְׂאת (n. 53).

- c. The vowel of imperative and imperfect kal is usually — .
- d. The first vowel of hophal is — (nn. 43, 45).
- e. A verb of this class may be recognized by the dagesh forte after the preformative or prefix.
- f. נ is not assimilated when the second radical is a guttural; יָנַח *he drives*.
- g. נָתַן *he gave*, assimilates the first and last radical. The construct infinitive of kal is $\text{ת} + \text{נָתַן} - \text{נ} = \text{תִּנֵּת} = \text{תַּת}$ (n. 53).
- h. In לָקַח *he took*, the ל is treated throughout as if it were נ ; יָקַח *he takes*, קָחַת *to take* ($\text{ל} - \text{לָקַח} + \text{ת}$).

(PARADIGM VII)

EXERCISE

SYNTAX. — R. 8. Comparison is denoted by the positive of the adjective with מִן before the term of comparison; נִבְחַר מִזֶּהָב *more precious than gold*. Lit. *precious above or before gold*. Cf. *prae nobis beatus*.

קָלַע הַנֶּעַר אֶת אֶבֶן וַיִּךְ אֶת־הַפְּלִשְׁתִּי אֶל מִצַּח
 נִיפֹל אֶרְצָה: וַיַּעֲמֵד דָּוִד אֶל גְּלִית וַיִּשְׁלַף
 אֶת־הַחֶרֶב מִתַּעַר וַיַּכֶּת בָּהּ רֹאשׁ הַפְּלִשְׁתִּי:
 אָמַר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל הַבִּטְּתִי אֶל הָאֱלֹהִים
 וְאִפֹּל אֶרְצָה: נָשָׂא הָאִרִי שֶׁהָ מִהֶעֱדָר אֲשֶׁר יָרְעָה
 דָּוִד: נָדַל הַפְּלִשְׁתִּי מִדָּוִד:

David looked at the great Philistine. He hurled a stone and struck him on the forehead and the champion fell to the ground. The man that was struck with the sword falls to the ground. They did not take away the fallen from the place of battle.

David rescued the sheep from the paw of the lion. You are greater than I. David drew the sword from the scabbard of Goliath.

וְ VERBS

65. *a.* The second and third radicals are the same. When there is no vowel between them the letter is written but once. The dagesh forte which is omitted when a final letter is doubled reappears on the addition of a vowel (n. 63).

b. The vowel is usually that which is second in the simple verb; סָב, cf. קָטַל.

c. Before a consonant affirmative a vowel is inserted; י in the perfect, יָ in the imperative and imperfect.

d. The vowel affirmatives are not accented (n. 30, *b*).

e. In niph'al, hiph'il, and hoph'al the first vowel is lengthened (nn. 9, 43, 44).

f. Instead of the regular piel, pual, and hithpa'el these verbs usually have po'el, po'al, and hithpo'el; i.e. instead of the second radical being doubled, י is inserted before it; סִיבַּ. These forms are inflected regularly.

At times the first two radicals are reduplicated, thus forming pilpel, pulpal, and hithpalpel; גָּלְגַּל (from גָּלַל) *he rolled*.

The imperfect of kal with יָ for its first vowel is regular.

The regular forms occur sometimes in 3 singular and plural perfect of kal; סָבַב, סָבְבָה.

(PARADIGM VIII)

EXERCISE

סִבּוּ כָּל־הַקֶּהֱל לְהִלֵּל אֶת־דָּוִד אֲשֶׁר הֵצִיל אֶתָּם
 מִיַּד הַפְּלִשְׁתִּים: וַיֹּאמֶר דָּוִד יְהוָה צְבָאוֹת הוּא
 מַצִּיל אֶתְכֶם הִלְלוּ אֹתוֹ לְדֹר דָּר: וַיָּסֹב פָּרְעֹה
 וַיִּקְלַל אֶת־מֹשֶׁה בְּכָל־אֱלֹהִים אֲשֶׁר לְמִצְרַיִם:
 הִקְלָ שָׂאוֹל אֶת־דָּוִד וְהָעָם סִבּוּ לְהִלֵּל אֹתוֹ:

By the hand of Moses Yahwe brought back Israel from Egypt. The people turned saying, "Praise Yahwe for ever and ever." The lion went around the flock. They will curse you and oppress you. Yahwe, Thou wilt be praised for ever, because Thou didst rescue us from the hand of Egypt.

עו AND עי VERBS

66. *a.* These verbs are named not from 3 singular perfect of kal, but from the construct infinitive.

b. Unlike those of the preceding class, they have a vowel inserted before consonant affirmatives only in the imperfect of kal and in the perfect of niph'al and hiphil.

c. In niph'al, hiphil and hoph'al the first vowel is lengthened (n. 9).

d. The vowel affirmatives are not accented, except in hoph'al (n. 30, *b*).

e. Piel, pual and hithpael usually become **polel**, **polal** and **hith-polel**; *i.e.* the last radical is repeated with a vowel before it (n. 65, *f*).

f. Some verbs like מוֹת have — instead of — in kal perfect and participle; מָת *he died*, etc.

67. עי verbs differ from עו only in kal, where י appears instead of ך.

In some עו or עי verbs the ך or י is a strong radical; דָּיָה *he was*, צִוָּה *he ordered*.

(PARADIGM IX)

EXERCISE

בָּא הַרְעָה אַחֵר הַדּוֹב וַיַּחֲזֹק אֹתוֹ בְּזָקֵן וַיִּד אֹתוֹ
וַיָּמָת: בָּחַר הַנָּעַר אֲבָנִים מִן־הַנַּחַל וַיִּשֶׁם אֹתָם
בְּכָלִי אֲשֶׁר לוֹ: וַיִּנָּשׁ לְהִלָּחֵם עִם גִּבּוֹר הַפְּלִשְׁתִּים
וַיָּמָת אֹתוֹ: וַיָּנוֹסוּ הַפְּלִשְׁתִּים כִּי מֵת הַגִּבּוֹר אֲשֶׁר
יִהְלָלוּ: יוֹב מְקוֹם הַכְּנָעִי חֵלֶב וְדָבָשׁ:

They will place the sword of the dead champion in the hand of the youth who slew him. For the mighty Philistine has been slain and they were put to flight. Place the head of Goliath on a spear and send it (cause it to go) to Saul. That is a land flowing with milk and honey.

פִּי VERBS

68. Verbs of this class fall under three heads: 1. פִּי pure, in which פִּי remains unchanged; 2. פִּי originally פִּי, in which פִּי reappears after a prefix; 3. פִּי like פִּי, in which פִּי is assimilated.

69. פִּי pure. — They occur mostly in kal and hiphil. In imperfect kal the radical פִּי drops shewa and quiesces in the ׀ of the preformative (n. 50). In hiphil the radical פִּי quiesces throughout in ׀.

70. פִּי-פִּי — a. In kal construct infinitive and imperative of a number of these verbs the פִּי is dropped. תִּי is added in the infinitive as in פִּי verbs. The imperfect has ׀ in both syllables. But in most cases the imperative and imperfect are as in פִּי pure.

b. In niphāl, hiphil, and hophal the original ך reappears. In niphāl infinitive, etc., ך is doubled (n. 60).

c. In hiphil imperfect the ך of the prefix is sometimes allowed to remain after the preformative; יְהוֹשִׁיעַ (for יוֹשִׁיעַ) *he saves*.

d. הִלָּךְ is .like פָּ verbs in the construct infinitive, etc., of kal and in hiphil throughout; in other forms it is a פ guttural.

71. פָּרַץ — Nearly all have צ for their second radical. The ץ is treated as the נ of פָּ verbs.

(PARADIGM X)

EXERCISE

לֹא יוּכַל הַנַּעַר לִלְכֹּת בְּמַדִּים וּבְקוֹבֵעַ וּבְשָׂרִיוֹן
אֲשֶׁר לְאִישׁ מִלְחָמָה: יָדְעוּ כָּל־לִצִּי הָאָרֶץ כִּי
אֱלֹהֵי יִשְׂרָאֵל יִהְיֶה: נִסָּה לָרֶדֶת וְתוֹצֵא אֶתְנוּ
מִן־הַמָּקוֹם הַזֶּה: וַיֹּאמֶר יִהְיֶה אֲרֹר לְהוֹצִיא הָעָם
אֲשֶׁר לִי מִיַּד מִצְרַיִם: הוֹשֵׁעַ יִהְיֶה כָּל־יֹשְׁבֵי
הַמָּקוֹם הַזֶּה:

The youth strove to lift the sword and could not. You (pl.) know that Yahwe will save us. I am not able to walk in this armor. It is for a man of battle. We know that the scoffers will not scoff forever. Yahwe who dwells in heaven will bring you (cause to go forth) from this land.

PUNCTUATION

72. Besides the word accent (n. 7) there are **clausal accents** which correspond in part to our marks of punctuation. The more important are:

Silluk $_$ under the accented syllable, with **soph pasuk** $\dot{}$ following at the end of the word, is the same as a period; $\dot{\text{הָאִישׁ}}$ *the man*.

Athnah $_$ under the accented syllable is the same as a colon or semicolon; $\dot{\text{הָאִישׁ}}$.

Rebia $_$, **zakeph gadol** $_$, and **zakeph katon** $_$ over the accented syllable, and **segolta** $_$ over the last letter, are all about the same as a comma; $\dot{\text{הָאִישׁ}}$, $\dot{\text{הָאִישׁ}}$, $\dot{\text{הָאִישׁ}}$, $\dot{\text{הָאִישׁ}}$.

In poetry **ole weyored** $_$ $_$ is often used instead of **athnah**: **yored** $_$ under the accented syllable and **ole** $_$ over the preceding; $\dot{\text{הָאִישׁ}}$.

PAUSE

73. A word with **silluk** and **soph pasuk**, with **athnah**, and sometimes with other signs, is said to be in **pause** and may have its vowel modified (n. 43) and its accent transferred.

A short vowel in pause becomes long; $\dot{\text{קָטָל}}$ (for $\dot{\text{קָטַל}}$).

A vocal **shewa** becomes a vowel and the syllable thus formed takes the accent. If the **shewa** stands for an elided vowel, that vowel is restored and lengthened; $\dot{\text{קָטָלָה}}$ (for $\dot{\text{קָטָלָה}}$). If the **shewa** is compound, it becomes the corresponding long vowel; $\dot{\text{אָנִי}}$ (for $\dot{\text{אָנִי}}$); otherwise it will be $_$; $\dot{\text{שָׁבִי}}$ (for $\dot{\text{שָׁבִי}}$), a *cap-*
tive, $\dot{\text{עֲבָדְךָ}}$ (for $\dot{\text{עֲבָדְךָ}}$), *your servant*.

NOUNS WITH PRONOMINAL SUFFIXES

74. The possessives *my*, *your*, *his*, etc., are expressed by the addition of pronominal suffixes. There are two sets of these suffixes: one for singular nouns, one for plural and dual.

FOR SINGULAR NOUNS

sg. 1 יְ

2 m. יָךְ

2 f. יְךָ

3 m. י

3 f. יָהּ

pl. 1 נֵנוּ

2 m. יָכֶם

2 f. יְכָן

3 m. יָהֶם

3 f. יָהֵן

*my**your**his**her**our**your**their*

FOR PLURAL NOUNS

יָ (ay)

יָךְ

יְךָ

יָ (aw)

יָהּ

יָנוּ

יָכֶם

יְכָן

יָהֶם

יָהֵן

יָ, יָךְ, יְךָ, יָהּ, יָנוּ are grave suffixes; all the rest are light. כָּן in יָכָן and יָהֵן retains the aspiration even after a closed syllable (n. 48).

FIRST CLASS

75. Masculines and feminines with unchangeable vowels (n. 42).

	MASCULINE	SINGULAR	FEMININE
abs.	סוּם	<i>horse</i>	סוּסָה <i>mare</i>
cst.	סוּם		סוּסָת
sg. 1	סוּמִי		סוּסָתִי
2 m.	סוּמְךָ		סוּסָתְךָ
2 f.	סוּמְךָ		סוּסָתְךָ
3 m.	סוּמוֹ		סוּסָתוֹ
3 f.	סוּסָהּ		סוּסָתָהּ

pl. 1	סוֹאֲנוּ	סוֹאֲתָנוּ
2 m.	סוֹאֲכֶם	סוֹאֲתְכֶם
2 f.	סוֹאֲכֶן	סוֹאֲתְכֶן
3 m.	סוֹאֲם	סוֹאֲתָם
3 f.	סוֹאֲן	סוֹאֲתָן

PLURAL

abs.	סוֹאִים	סוֹאֹת
cat.	סוֹאִי	סוֹאֹת
sg. 1	סוֹאִי	סוֹאֹתִי
2 m.	סוֹאִיךָ	סוֹאֹתֶיךָ
2 f.	סוֹאִיךָ	סוֹאֹתֶיךָ
3 m.	סוֹאִיו	סוֹאֹתָיו
3 f.	סוֹאִיהָ	סוֹאֹתֶיהָ
pl. 1	סוֹאִינוּ	סוֹאֹתֵינוּ
2 m.	סוֹאִיכֶם	סוֹאֹתֵיכֶם
2 f.	סוֹאִיכֶן	סוֹאֹתֵיכֶן
3 m.	סוֹאִיהֶם	סוֹאֹתֵיהֶם
3 f.	סוֹאִיהֶן	סוֹאֹתֵיהֶן

NOTE. — The accent in this and the following classes is regularly on the pronominal suffix. It is on the connecting vowel wherever one occurs with a light suffix.

EXERCISE

Give construct singular, absolute and construct plural of each; add suffixes.

אות	מִכָּאוֹב
גִּבּוֹר	צִדִּיק
יִלְקוּט	שִׁירִיִּן
כִּידוֹן	תּוֹרָה

His sign. Your (pl.) affliction. My spear. Our spear. Their breastplates. My just one. His signs. Your scrip. My signs. Their champion. Yahwe is our champion. The law of Yahwe is the breastplate of the just.

SECOND CLASS

76. Masculines and feminines with changeable vowels (n. 42).

Masculines.—The singular adds all suffixes to its construct (nn. 20, 21). The light suffixes leave the last syllable of the noun open and unaccented; its vowel is therefore long (n. 9). But the grave suffixes close the preceding syllable, leaving the vowel unchanged.

The absolute plural is formed by adding the ending יִם to the construct singular. The construct plural drops ם of the ending and ך or ךּ under the second radical, leaving the form יִבְרִי; the ךּ is then lengthened to ךּ and the first shewa becomes a short vowel (n. 48). The light suffixes are added to the construct singular, the grave to the construct plural.

Feminines.—The singular adds all suffixes to the construct singular, the plural to the construct plural.

	MASCULINE	
	SINGULAR	PLURAL
abs.	דָּבָר <i>word</i>	דְּבָרִים
cst.	דָּבָר	דְּבָרִי
sg. 1	דְּבָרִי	דְּבָרִי
2 m.	דְּבָרְךָ	דְּבָרֶיךָ
2 f.	דְּבָרְךָ	דְּבָרֶיךָ
3 m.	דְּבָרוֹ	דְּבָרָיו
3 f.	דְּבָרָהּ	דְּבָרֶיהָ
pl. 1	דְּבָרֵנוּ	דְּבָרֵינוּ
2 m.	דְּבָרְכֶם	דְּבָרֵיכֶם
2 f.	דְּבָרְכֶן	דְּבָרֵיכֶן
3 m.	דְּבָרָם	דְּבָרֵיהֶם
3 f.	דְּבָרָן	דְּבָרֵיהֶן

NOTE. — The remaining paradigms give only one suffix of each kind.

sg. abs.	לֵבָב <i>heart</i>	חָכָם <i>wise</i>
cst.	לֵבָב	חָכָם
l. sfx.	לִבְבִי	חֻכְמִי
g. sfx.	לִבְבְּכֶם	חֻכְמְכֶם
pl. abs.	לִבְבִים	חֻכְמִים
cst.	לִבְבִי	חֻכְמִי
l. sfx.	לִבְבִי	חֻכְמִי
g. sfx.	לִבְבֵיכֶם	חֻכְמֵיכֶם

FEMININE

	<i>year</i>	<i>sleep</i>	<i>righteousness</i>
sg. abs.	שָׁנָה	שְׁנָה	צְדָקָה
cst.	שָׁנַת	שְׁנַת	צְדָקַת
l. sfx.	שָׁנָתִי	שְׁנָתִי	צְדָקָתִי
g. sfx.	שָׁנַתְּכֶם	שְׁנַתְּכֶם	צְדָקַתְּכֶם
pl. abs.	שָׁנוֹת	שְׁנוֹת	צְדָקוֹת
cst.	שָׁנוֹת	שְׁנוֹת	צְדָקוֹת
l. sfx.	שָׁנוֹתִי	שְׁנוֹתִי	צְדָקוֹתִי
g. sfx.	שָׁנוֹתֵיכֶם	שְׁנוֹתֵיכֶם	צְדָקוֹתֵיכֶם

EXERCISE

Give construct singular, absolute and construct plural of each; add suffixes.

בְּהֶמָּה	מִקֵּל
מִדְּבָר	מִשְׁפָּט
מוֹשָׁב	עֵדָה
מִלְחָמָה	עוֹלָם
מִצְרָה	עֵצָה
מָקוֹם	קֶהָל

This is the seat of judgment. The just man will stand up in the place of counsel. The judgment of Yahwe is forever. The place of battle was in the desert of Madian.

THIRD CLASS

77. Participles.—Participles with the vowels ִי ִי have the construct singular like the absolute. In the plural and with suffixes the vowels are changed as in verbs (n. 30, b).

Participles of לֵה verbs change ִי to ִי in the construct singular; in the plural and with suffixes the ה is dropped, as in the verb with vowel affirmatives (n. 59, d).

Participles of עו and עי verbs retain the ִי or ִי and so belong to the first class.

Some nouns from לֵה roots are much like the participles; שָׂדֶה *field*.

	<i>enemy</i>	<i>seer</i>	<i>field</i>
sg. abs.	אֵיב	חֹה	שָׂדֶה
est.	אֵיב	חֹה	שָׂדֶה
l. sfx.	אֵיבִי	חֹי	שָׂדִי
g. sfx.	אֵיבָם	חֹקֶם	שָׂדָם
pl. abs.	אֵיבִים	חֹיִם	שָׂדִים
est.	אֵיבִי	חֹי	שָׂדִי
l. sfx.	אֵיבִי	חֹי	שָׂדִי
g. sfx.	אֵיבֵיהֶם	חֹיָם	שָׂדֵיהֶם

FOURTH CLASS

78. Segolates.—A segolate noun has three radicals and two vowels, the second of which is ֵי , and is accented on the penult;

מֶלֶךְ *king*, סֶפֶר *book*, קֹדֶשׁ *sanctuary*.

These are typical segolates and are regarded as arising from the monosyllabic ground forms **מֶלֶךְ**, **סֶפֶר**, **קֶדֶשׁ**. A short vowel is inserted between the second and third radical (n. 53), which causes the first syllable to become open (nn. 8, 9). In words like **מֶלֶךְ** the first vowel **ֶ** is changed to **ִ** for euphony.

Addition of Suffixes.—In the singular the construct is like the absolute. All suffixes are added to the ground form.

The plural is formed as in nouns of the second class. In the construct the first vowel is that of the ground form. All light suffixes are added as in the second class, grave suffixes are added to the construct plural.

When the first vowel in the singular is **ֶ**, it usually becomes **ִ** in the plural (n. 43).

	<i>king</i>	<i>book</i>	<i>sanctuary</i>
sg. abs.	מֶלֶךְ	סֶפֶר	קֶדֶשׁ
cst.	מֶלֶךְ	סֶפֶר	קֶדֶשׁ
l. sfx.	מֶלְכִי	סֶפְרִי	קֶדְשִׁי
g. sfx.	מֶלְכְּכֶם	סֶפְרְכֶם	קֶדְשְׁכֶם
pl. abs.	מְלָכִים	סְפָרִים	קְדָשִׁים
cst.	מְלָכִי	סְפָרִי	קְדָשִׁי
l. sfx.	מְלָכִי	סְפָרִי	קְדָשִׁי
g. sfx.	מְלָכֵיכֶם	סְפָרֵיכֶם	קְדָשֵׁיכֶם

The dual is usually derived from the ground form, but sometimes from the plural; it adds all suffixes to the construct plural.

79. Guttural Segolates.—If one of the last two radicals is a guttural, ׀ is inserted instead of ׀ (n. 36). Hence the words **נַעַר** *boy*, **נֶצַח** *eternity*, **פַּעַל** *work*, from **נָעַר**, **נָצַח**, **פָּעַל**. Although words of this kind have no ׀, they are called segolates because they are formed on the same plan as the segolates and take suffixes in the same way as they do.

	<i>a youth</i>	<i>eternity</i>	<i>work</i>
sg. abs.	נַעַר	נֶצַח	פַּעַל
cst.	נַעֲרָה	נֶצַחַה	פַּעֲלָה
l. sfx.	נַעֲרִי	נֶצַחִי	פַּעֲלִי
g. sfx.	נַעֲרָכֶם	נֶצַחָכֶם	פַּעֲלָכֶם
pl. abs.	נַעֲרִים	נֶצַחִים	פַּעֲלִים
cst.	נַעֲרֵי	נֶצַחֵי	פַּעֲלֵי
l. sfx.	נַעֲרֵי	נֶצַחֵי	פַּעֲלֵי
g. sfx.	נַעֲרֵיכֶם	נֶצַחֵיכֶם	פַּעֲלֵיכֶם

80. Feminine Segolates.—Feminines ending in ׀ ׀ are treated as segolates; in the plural all suffixes are added to the construct plural.

81. Feminines derived from Segolates.—These are formed by adding ׀ to the ground form of the segolates. In the singular they are like those of the first class; in the plural they are formed on the plan of the masculine segolates and add all suffixes to the construct plural.

FEMININE SEGOLATES

	<i>enclosure</i>	<i>queen</i>
sg. abs.	מִסְגֶּרֶת	מַלְכָּה
cst.	מִסְגֶּרֶת	מַלְכֵּת
l. sfx.	מִסְגֶּרְתִּי	מַלְכָּתִי
g. sfx.	מִסְגֶּרְתְּכֶם	מַלְכָּתְכֶם
pl. abs.	מִסְגֵּרוֹת	מַלְכוֹת
cst.	מִסְגֵּרוֹת	מַלְכוֹת
l. sfx.	מִסְגֵּרוֹתִי	מַלְכוֹתִי
g. sfx.	מִסְגֵּרוֹתֵיכֶם	מַלְכוֹתֵיכֶם

EXERCISE

Give construct singular, absolute and construct plural; add suffixes.

אֶבֶן	נֶחֱל
דֶּרֶךְ	פֶּלֶג
זָרַב	קִיבֵּעַ
חֶרֶב	תַּעַר
רֶגֶל	מִצָּח

This stone by the road is a memorial of Yahwe. That is the champion of the Philistines. On his head is a helmet, in his scabbard is a sword. The shepherd chose stones for his sling from the brook.

FIFTH CLASS

82. Defective Segolates.—Nouns which fall short of being segolates because of a weak radical.

לה Segolates.—The first radical has shewa and the third is original ¹ quiescing in — . In other respects they are segolates.

ען and עי Segolates.—They are segolates in the singular absolute only. In the construct singular and with suffixes they belong to the first class.

עע Segolates.—Instead of a short vowel being inserted between the last two radicals, they are doubled. If the vowel is long, it becomes short on the addition of a syllable (n. 63). For the rest, they are much like the first class.

ען Segolates.—The נ is assimilated to the next radical. Otherwise they are like the preceding; **אף** (for **אָנֶף**, n. 60) *nostril*.

	לה	עו	עי	עע	
	<i>fruit</i>	<i>sickness</i>	<i>death</i>	<i>olive</i>	<i>decree</i>
sg. abs.	פֶּרִי	חֲלִי	מָוֶת	וֵית	חֶק
cat.	פֶּרִי	חֲלִי	מוֹת	וֵית	חֶקֶר
l. sfx.	פֶּרִיִּי	חֲלִיִּי	מוֹתִי	וֵיתִי	חֶקִּי
g. sfx.	פֶּרִיכֶם	חֲלִיכֶם	מוֹתֶכֶם	וֵיתֶכֶם	חֶקֶכֶם
pl. abs.		חֲלִיִּים	מוֹתִים	וֵיתִים	חֶקִּים
cat.		חֲלִיִּי	מוֹתִי	וֵיתִי	חֶקִּי
l. sfx.		חֲלִיִּי	מוֹתִי	וֵיתִי	חֶקִּי
g. sfx.		חֲלִיכֶם	מוֹתֶכֶם	וֵיתֶכֶם	חֶקֶכֶם

VERBS WITH PRONOMINAL SUFFIXES

83. When a pronoun is the object of a verb, it is a suffix either to the particle אַת (n. 25) or to the verb itself.

Niphal, pual, hophal and hithpaël, being passive or reflexive, do not take suffixes. Neither do the first and second persons of the remaining forms take suffixes of the same person; hithpaël is used instead.

There are three regular sets of suffixes: one after a vowel; two after a consonant—one for the perfect and one for the imperfect, infinitive, imperative and participle.

	AFTER A VOWEL	AFTER A CONSONANT	
		WITH PERF.	WITH IMPF. ETC.
sg. 1	נִי	נִי־	נִי־
2 m.	ךָ	ךָ־	ךָ־
2 f.	ךִי	ךִי־	ךִי־
3 m.	הוּ הֵן	הוּ־ הֵן־	הוּ־ הֵן־
3 f.	הִי	הִי־	הִי־
pl. 1	נֵנוּ	נֵנוּ־	נֵנוּ־
2 m.	כֶּם	כֶּם־	כֶּם־
2 f.	(כֶּי)	(כֶּי־)	(כֶּי־)
3 m.	ם	ם־	ם־
3 f.	ן	ן־	(ן־)

84. When the imperfect has no affirmative, a ך may be inserted before some of the suffixes. This ך is called *epenthetic* and is assimilated to the following letter (n. 60). But ך in the 3 singular masculine and feminine suffix is assimilated to the preceding ך.

Change in Affirmatives.—In the perfect 3 singular feminine הַ־ becomes תַּ־ or תַּ־; 2 singular feminine הַ־ becomes תִּי; 2 plural הֶם and הֵן become הֵן. In the imperfect and imperative הַ־ becomes הֵן.

Change in Accent.—The affirmatives are accented. Where there is no affirmative, the accent is on the connecting vowel; but כֶּם and כֵּן are always accented.

Change in Vowels.—The vowels change according to the rules already laid down (nn. 9, 30).

Pretonic kames, as it no longer immediately precedes the accent, becomes shewa (n. 52).

In the imperfect ־ becomes shewa, except before הֵן, כֶּם, and כֵּן, where it becomes ֶ־ (ō).

The infinitive is used as a noun or a verb and takes the suffixes accordingly; its form is usually קָמַל (ō) (n. 10).

The imperative has the same form as the infinitive.

In piel the ־ becomes shewa, except before הֵן, כֶּם, and כֵּן, where it becomes ֶ־.

In hiphil there is no change of vowel.

(PARADIGM XI)

EXERCISE

יִסְגְּרֶהָ:	יִשְׁלַפֶּהָ:	שִׁבְחֶיהָ:	שְׁלַחֲנִי:	אֲשַׁלַּחֶהָ:
אֲשַׁלַּחֶהָ:	שְׁלַחֶהָ:	שְׁלַחֲתִיךָ:	הֲצִילֹו:	יִצִּילֵנִי:
הוֹצִיאֶהָ:	הֲצִילֵנִי:	יְבֹוֶהָ:	הִבִּיתִיךָ:	הִבִּיתִיו:
יִמְתְּהוּ:				

Yahwe, our God, will not deliver me into your hand. The youth drew the sword of the dead champion from its scabbard, raised it up, and cut off his head with it. David struck the beast with his staff and slew it. Yahwe sent me to you to smite them and rescue you.

PREPOSITIONS WITH PRONOMINAL SUFFIXES

85. Some prepositions take pronominal suffixes in the same way as singular nouns; **אִתִּי** *with me*: others take them as plural nouns; **אַחֲרַי** *after me*, **עָלַי** *against you*.

בֵּינִי וּבֵינֶךָ with singular suffixes is like a singular noun; *between you and me*: with plural suffixes it is like a noun in the construct plural and is masculine or feminine regardless of the gender of the pronoun; **בֵּינֵיהֶם** or **בֵּינֵיהֶן** *between them*.

ADVERBS WITH PRONOMINAL SUFFIXES

86. An adverb may take a pronominal suffix with the verb to be understood: **יֵשׁ** assertive, **יִשְׁךָ** *you are*; **אֵין** negative, **אֵינָם** *they are not*; **אֵי** *where?* **אֵינוֹ** *where is he?* **הִנֵּה** *behold!* **הִנֵּנִי** *behold me!* or *here I am!*

EXERCISE

SYNTAX. — R. 9. The subject of a relative clause is expressed by **אֲשֶׁר**; **יְהוָה אֲשֶׁר הִצִּילֵנִי** *Yahwe who saved me*.

R. 10. When the relative is an indirect object, **אֲשֶׁר** is complemented by a preposition with a pronominal suffix which follows further on; **הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו** *the place on which you are standing*.

The direct object may be expressed by **אֲשֶׁר**, either alone or with an objective pronominal suffix as complement; **מִן אֲשֶׁר תִּדְפְּנוּ רוּחַ** *the dust which the wind scatters*.

הַהֶרֶב אֲשֶׁר דָּוִד כָּרַת בָּהּ אֶת־רֹאשׁ הַפִּלִּשְׁתִּי
 גְּדֻלָּה הִיא: גִּבּוֹר הַפִּלִּשְׁתִּי אֲשֶׁר נִלְחַמְתִּי עִמּוֹ
 חָרַף אֶת יְהוָה אֱלֹהֵינוּ: הָהָר אֲשֶׁר נִעְבֵּד הָאֱלֹהִים
 עָלָיו בְּמִדְבַּר מִדְיָן הוּא:

This is the Philistine who reviled Yahwe. Goliath is their champion, whose head David will cut off. The God whom we serve is Yahwe. We serve Him on the mountain on which we stand.

NUMBERS

CARDINALS

87. 1 and 2 are adjectives; the rest are abstract nouns.

In form 3 to 10 are feminine with masculine subjects and masculine with feminine subjects. 1 to 10 have the absolute and construct states. 1 to 19 have the masculine and feminine.

		MASCULINE		FEMININE	
		ABS.	CST.	ABS.	CST.
א	1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
ב	2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
ג	3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
ד	4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
ה	5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
ו	6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
ז	7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
ח	8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
ט	9	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ
י	10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרֵ	עֶשְׂרֵ

The units of 11 and 12 are in the construct state.

From 13 to 19 the masculine units are in the absolute state and the feminines in the construct.

		MASCULINE	FEMININE
יא	11	אֶחָד עָשָׂר	אַחַת עָשָׂרָה
		עֶשְׂתֵּי עָשָׂר	עֶשְׂתֵּי עָשָׂרָה
יב	12	שְׁנַיִם עָשָׂר	שְׁתֵּי עָשָׂרָה
		שְׁנֵי עָשָׂר	שְׁנֵי עָשָׂרָה
יג	13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה
יד	14	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה
טו	15	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עָשָׂרָה
טז	16	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂרָה
יז	17	שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂרָה
יח	18	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עָשָׂרָה
יט	19	תְּשַׁע עָשָׂר	תְּשַׁע עָשָׂרָה

In 20 to 99 the tens are the same for masculine and feminine, but the units are as from 3 to 9.

In compound numbers over 20 the units and tens are connected by ׀, the units either preceding or following.

300 to 900 are expressed by מאָת with the construct of the feminine unit preceding.

3000 to 10,000 are expressed by אַלְפִּים with the construct of the masculine unit preceding.

20 כ	עשרים	50 נ	חמשים	80 פ	שמנים
30 ל	שלשים	60 ס	ששים	90 צ	תשעים
40 מ	ארבעים	70 ע	שבעים		

שלוש ש 300, מאתיים ר 200, מאת est. מאה ק 100, שלשת אלפים 3000, אלפים 2000, אלה 1000, מאות, 10,000, רבתיים 20,000, רבבה.

ORDINALS

88. The ordinals from 1 to 10 only have special forms. For those over 10, and even under, the cardinals are used.

	MASCULINE	FEMININE
1st	ראשון	ראשונה
2d	שני	שנית
3d	שלישי	שלישית
4th	רביעי	רביעית
5th	חמישי	חמישית
6th	ששי	ששית
7th	שביעי	שביעית
8th	שמיני	שמינית
9th	תשיעי	תשיעית
10th	עשירי	עשירית

**PARADIGMS
OF THE
VERBS**

I. SIMPLE VERB

הָרַחֵק *he killed*

	KAL	NIPHAL	PIEL	PUAL	HIPHAL	HOPHAL	HITHPAEL
PERFECT	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הִרְחַק	הִרְחַק	הִרְחַק
sg. 3 m.	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הִרְחַק	הִרְחַק	הִרְחַק
3 f.	הָרַחֲקָה	הִרְחַקְתָּ	הָרַחֲקָה	הִרְחַקְתָּ	הָרַחֲקָה	הִרְחַקְתָּ	הִרְחַקְתָּ
2 m.	הָרַחֲקָה	הִרְחַקְתָּ	הָרַחֲקָה	הִרְחַקְתָּ	הָרַחֲקָה	הִרְחַקְתָּ	הִרְחַקְתָּ
2 f.	הָרַחֲקִי	הִרְחַקִּי	הָרַחֲקִי	הִרְחַקִּי	הָרַחֲקִי	הִרְחַקִּי	הִרְחַקִּי
1	הָרַחֲקִי	הִרְחַקִּי	הָרַחֲקִי	הִרְחַקִּי	הָרַחֲקִי	הִרְחַקִּי	הִרְחַקִּי
pl. 3	הָרַחֲקוּ	הִרְחַקוּ	הָרַחֲקוּ	הִרְחַקוּ	הָרַחֲקוּ	הִרְחַקוּ	הִרְחַקוּ
2 m.	הָרַחֲקֶיךָ	הִרְחַקֶיךָ	הָרַחֲקֶיךָ	הִרְחַקֶיךָ	הָרַחֲקֶיךָ	הִרְחַקֶיךָ	הִרְחַקֶיךָ
2 f.	הָרַחֲקֶיךָ	הִרְחַקֶיךָ	הָרַחֲקֶיךָ	הִרְחַקֶיךָ	הָרַחֲקֶיךָ	הִרְחַקֶיךָ	הִרְחַקֶיךָ
1	הָרַחֲקֶיךָ	הִרְחַקֶיךָ	הָרַחֲקֶיךָ	הִרְחַקֶיךָ	הָרַחֲקֶיךָ	הִרְחַקֶיךָ	הִרְחַקֶיךָ
INFINITIVE	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הִרְחַק
abs.	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הִרְחַק
est.	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הִרְחַק
IMPERATIVE	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הִרְחַק
sg. m.	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הָרַחֵק	הִרְחַק	הִרְחַק
f.	הָרַחֵקִי	הִרְחַקִּי	הָרַחֵקִי	הִרְחַקִּי	הָרַחֵקִי	הִרְחַקִּי	הִרְחַקִּי

II. 5 GUTTURAL VERB

הִנָּחֵם *he sent*

	KAL	NIPHAL	PIEL	PUAL	HIPHAL	HOPHAL	HITHPAEL
PERFECT	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
sg. 3 m.	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
3 f.	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
2 m.	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
2 f.	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
1	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
pl. 3	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
2 m.	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
2 f.	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
1	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
INFINITIVE	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
gst.	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
abs.	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
IMPERATIVE	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
sg. m.	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם
f.	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם	הִנָּחֵם

III. ו GUTTURAL VERB

הָשִׁחַת *he killed.* הִשְׁתַּחֲוֶה *he adored; piel, he blessed*

	KAL	NIPHAL	PIEL	PUAL	HITHPAEL
PERFECT					
sg. 3 m.	הָשִׁחַת	נִשְׁחַח	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִתְשַׁחֲוֶה
3 f.	הָשִׁיחָה	נִשְׁחַחָה	הִשְׁתַּחֲוֶהָ	הִשְׁתַּחֲוֶהָ	הִתְשַׁחֲוֶהָ
2 m.	הָשִׁיחְתָּ	נִשְׁחַחְתָּ	הִשְׁתַּחֲוֶהְתָּ	הִשְׁתַּחֲוֶהְתָּ	הִתְשַׁחֲוֶהְתָּ
2 f.	הָשִׁיחְתְּ	נִשְׁחַחְתְּ	הִשְׁתַּחֲוֶהְתְּ	הִשְׁתַּחֲוֶהְתְּ	הִתְשַׁחֲוֶהְתְּ
1	הָשִׁיחֵי	נִשְׁחַחֵי	הִשְׁתַּחֲוֶהֵי	הִשְׁתַּחֲוֶהֵי	הִתְשַׁחֲוֶהֵי
pl. 3	הָשִׁיחוּ	נִשְׁחַחוּ	הִשְׁתַּחֲוֶהוּ	הִשְׁתַּחֲוֶהוּ	הִתְשַׁחֲוֶהוּ
2 m.	הָשִׁיחְתֶּם	נִשְׁחַחְתֶּם	הִשְׁתַּחֲוֶהְתֶּם	הִשְׁתַּחֲוֶהְתֶּם	הִתְשַׁחֲוֶהְתֶּם
2 f.	הָשִׁיחְתֶּן	נִשְׁחַחְתֶּן	הִשְׁתַּחֲוֶהְתֶּן	הִשְׁתַּחֲוֶהְתֶּן	הִתְשַׁחֲוֶהְתֶּן
3	הָשִׁיחוּן	נִשְׁחַחוּן	הִשְׁתַּחֲוֶהְתֶּן	הִשְׁתַּחֲוֶהְתֶּן	הִתְשַׁחֲוֶהְתֶּן
INFINITIVE					
est.	הָשִׁיחַ	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִתְשַׁחֲוֶה
abs.	הָשִׁיחַ	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִתְשַׁחֲוֶה
IMPERATIVE					
sg. m.	הָשִׁיחַ	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִתְשַׁחֲוֶה
f.	הָשִׁיחִי	הִשְׁתַּחֲוֶהִי	הִשְׁתַּחֲוֶהִי	הִשְׁתַּחֲוֶהִי	הִתְשַׁחֲוֶהִי

IV. D GUTTURAL VERB

הָעֹמֵד *he stood*

PERFECT	KAL	NIPHAL	HIPHIL	HOPHAL
	sg. 3 m.	sg. 3 m.	sg. 3 m.	sg. 3 m.
3 f.	הָעֹמְדָה	הָעֹמְדָה	הָעֹמְדָה	הָעֹמְדָה
2 m.	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד
2 f.	הָעֹמְדִי	הָעֹמְדִי	הָעֹמְדִי	הָעֹמְדִי
1	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד
pl. 3	הָעֹמְדִים	הָעֹמְדִים	הָעֹמְדִים	הָעֹמְדִים
2 m.	הָעֹמְדִים	הָעֹמְדִים	הָעֹמְדִים	הָעֹמְדִים
2 f.	הָעֹמְדִי	הָעֹמְדִי	הָעֹמְדִי	הָעֹמְדִי
1	הָעֹמְדִי	הָעֹמְדִי	הָעֹמְדִי	הָעֹמְדִי
IMPERATIVE	sg.	sg.	sg.	sg.
	est.	abs.	est.	abs.
IMPERATIVE	sg.	m.	sg.	m.
	est.	abs.	est.	abs.
sg. m.	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד
f.	הָעֹמְדִי	הָעֹמְדִי	הָעֹמְדִי	הָעֹמְדִי

V. נִּ VERBS
נִּ he found

	KAL	NIPHAL	PIEL	PUAL	HIPHAL	HOPHAL	HITHPAEL
PERFECT							
sg. 3 m.	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
3 f.	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
2 m.	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
2 f.	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
1	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
pl. 3	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
2 m.	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
2 f.	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
1	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
IMPERATIVE							
ost.	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
abs.	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
IMPERATIVE							
sg. m.	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ
f.	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ	נִּ

[illegible]

VI. לה VERBS

לה he revealed

	KAL	NIPHAL	PIEL	PUAL	HIPHAL	HOPHAL	HITHPAEL
PERFECT	לָה	נִלְהָה	לָה	לָה	הִלְהָה	הִלְהָה	הִתְלָה
sg. 3 m.	לָהָה	נִלְהָהָה	לָהָה	לָהָה	הִלְהָהָה	הִלְהָהָה	הִתְלָהָה
3 f.	לָהֶּה	נִלְהָהֶּה	לָהֶּה	לָהֶּה	הִלְהָהֶּה	הִלְהָהֶּה	הִתְלָהֶּה
2 m.	לָהֶי	נִלְהָהֶי	לָהֶי	לָהֶי	הִלְהָהֶי	הִלְהָהֶי	הִתְלָהֶי
2 f.	לָהֵי	נִלְהָהֵי	לָהֵי	לָהֵי	הִלְהָהֵי	הִלְהָהֵי	הִתְלָהֵי
1	לָהִי	נִלְהָהִי	לָהִי	לָהִי	הִלְהָהִי	הִלְהָהִי	הִתְלָהִי
pl. 3	לָהֶם	נִלְהָהֶם	לָהֶם	לָהֶם	הִלְהָהֶם	הִלְהָהֶם	הִתְלָהֶם
2 m.	לָהֶם	נִלְהָהֶם	לָהֶם	לָהֶם	הִלְהָהֶם	הִלְהָהֶם	הִתְלָהֶם
2 f.	לָהֶן	נִלְהָהֶן	לָהֶן	לָהֶן	הִלְהָהֶן	הִלְהָהֶן	הִתְלָהֶן
1	לָהֶנּוּ	נִלְהָהֶנּוּ	לָהֶנּוּ	לָהֶנּוּ	הִלְהָהֶנּוּ	הִלְהָהֶנּוּ	הִתְלָהֶנּוּ
IMPERATIVE							
ost.	לֹהֹת	הִלְלֹהֹת	לֹהֹת	לֹהֹת	הִלְלֹהֹת	הִלְלֹהֹת	הִתְלֹהֹת
abs.	לֹהֹה	נִלְלֹהֹה	לֹהֹה	לֹהֹה	הִלְלֹהֹה	הִלְלֹהֹה	הִתְלֹהֹה
IMPERATIVE							
sg. m.	לֹהֹה	הִלְלֹהֹה	לֹהֹה	לֹהֹה	הִלְלֹהֹה	הִלְלֹהֹה	הִתְלֹהֹה
f.	לֹהִי	הִלְלֹהִי	לֹהִי	לֹהִי	הִלְלֹהִי	הִלְלֹהִי	הִתְלֹהִי

VII. פָּ VERBS
 פָּ he approached

	KAL	NIPHAL	HIPHAL	HOPHAL
PERFECT	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
sg. 3 m.	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
3 f.	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
2 m.	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
2 f.	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
1	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
pl. 3	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
2 m.	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
2 f.	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
1	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
INFINITIVE	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
est.	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
abs.	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
IMPERATIVE	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
sg. m.	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה
f.	פָּשָׁה	פָּשָׁה	פָּשָׁה	פָּשָׁה

VIII. ע' VERBS

עב he turned

	KAL	NIPHAL	HIPHIL	HOPHAL	POEL	POAL
PRESENT	עב	עב	העב	העב	עב	עב
sg. 3 m.	עב	עב	העב	העב	עב	עב
3 f.	עבה	עבה	העבה	העבה	עבה	עבה
2 m.	עבתי	עבתי	העבתי	העבתי	עבתי	עבתי
2 f.	עבתי	עבתי	העבתי	העבתי	עבתי	עבתי
1	עבתי	עבתי	העבתי	העבתי	עבתי	עבתי
pl. 3	עבו	עבו	העבו	העבו	עבו	עבו
2 m.	עבתי	עבתי	העבתי	העבתי	עבתי	עבתי
2 f.	עבתי	עבתי	העבתי	העבתי	עבתי	עבתי
1	עבתי	עבתי	העבתי	העבתי	עבתי	עבתי
IMPERATIVE	עב	עב	העב	העב	עב	עב
sgt.	עב	עב	העב	העב	עב	עב
abs.	עב	עב	העב	העב	עב	עב
IMPERATIVE	עב	עב	העב	העב	עב	עב
sg. m.	עב	עב	העב	העב	עב	עב
f.	עבי	עבי	העבי	העבי	עבי	עבי

pl. m.	יֵבֹו	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
f.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
IMPERFECT					
sg. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
2 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
2 f.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
1	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
pl. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
2 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
2 f.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
1	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
with consec. י					
	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
PARTICIPLE					
	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח

IX. קָו AND וִי VERBS

קָו to understand

קָו to arise

	KAL	NIPHAL	HIPHAL	HOPHAL	POLEL	KAL	to understand
PRESENT							
sg. 3 m.	קָם	קָמָה	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
3 f.	קָמָה	קָמָה	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
2 m.	קָמָה	קָמָה	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
2 f.	קָמָה	קָמָה	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
1	קָמָה	קָמָה	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
pl. 3	קָמָה	קָמָה	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
2 m.	קָמָה	קָמָה	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
2 f.	קָמָה	קָמָה	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
1	קָמָה	קָמָה	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
IMPERATIVE							
abs.	קָם	הִקָּם	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
ost.	קָם	הִקָּם	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
IMPERATIVE							
sg. m.	קָם	הִקָּם	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה
f.	קָמָה	הִקָּמָה	קָמָה	הִקָּמָה	קָמָה	קָמָה	קָמָה

X. פ VERBS

פ Pure

פ he was good

PERFECT
sg. 3 m.

KAL

פ

3 f.

KAL

פ

2 m.

KAL

פ

2 f.

KAL

פ

1

KAL

פ

pl. 3

KAL

פ

2 m.

KAL

פ

2 f.

KAL

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1

KAL

פ

IMPERATIVE

cst.

KAL

פ

abs.

KAL

פ

IMPERATIVE

sg. m.

KAL

פ

f.

KAL

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פ he dwelt

NIPHAL

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pl. m.	יָטְבוּ	הִיטְבוּ	שָׁבוּ	הִיטְבוּ	הוֹשִׁיבוּ
f.	יָטְבֶּהָ	הִיטְבֶּהָ	שָׁבָהּ	הִיטְבֶּהָ	הוֹשִׁיבָהּ
IMPERFECT					
sg. 3 m.	יִיטֹב	יִיטִיב	יִשָּׁב	יִשָּׁב	יִשְׁיִיב
3 f.	תִּיטֹב	תִּיטִיב	תִּשָּׁב	תִּשָּׁב	תִּשְׁיִיב
2 m.	תִּיטֹב	תִּיטִיב	תִּשָּׁב	תִּשָּׁב	תִּשְׁיִיב
2 f.	תִּיטְבִי	תִּיטְבִי	תִּשְׁבִי	תִּשְׁבִי	תִּשְׁיִיבִי
1	אֵיטֹב	אֵיטִיב	אֲשָׁב	אֲשָׁב	אֲשִׁיב
pl. 3 m.	יִיטְבוּ	יִיטְבוּ	יִשָּׁבוּ	יִשָּׁבוּ	יִשְׁיִיבוּ
3 f.	תִּיטְבֶּהָ	תִּיטְבֶּהָ	תִּשְׁכְּהָ	תִּשְׁכְּהָ	תִּשְׁיִיכְהָ
2 m.	תִּיטְבוּ	תִּיטְבוּ	תִּשְׁכוּ	תִּשְׁכוּ	תִּשְׁיִיכוּ
2 f.	תִּיטְבֶּנָּה	תִּיטְבֶּנָּה	תִּשְׁכְּנָה	תִּשְׁכְּנָה	תִּשְׁיִיכְנָה
1	נִיטֹב	נִיטִיב	נִשָּׁב	נִשָּׁב	נִשְׁיִיב
with consec. ׀	וַיִּיטֹב		וַיִּשָּׁב		וַיִּשְׁיִיב
PARTICIPLES					
	יֹטֵב	מִיטִיב	יֹשֵׁב	נֹשֵׁב	מוֹשִׁיב
	יֹטֵב	(pass.)	יֹשֵׁב	(pass.)	מוֹשֵׁב

XI. SIMPLE VERB WITH SUFFIXES

		SINGULAR SUFFIXES					PLURAL SUFFIXES				
	PARTICIPLE	1	2 m.	2 f.	3 m.	3 f.	1	2 m.	2 f.	3 m.	3 f.
eg. 8 m.		קָשַׁלְתִּי	קָשַׁלְתָּ	קָשַׁלְתְּ	קָשַׁלְתָּ	קָשַׁלְתְּ	קָשַׁלְתִּים	קָשַׁלְתֶּם	קָשַׁלְתֶּן	קָשַׁלְתִּים	קָשַׁלְתֶּן
8 f.		קָשַׁלְתְּ	קָשַׁלְתְּ	קָשַׁלְתְּ	קָשַׁלְתְּ	קָשַׁלְתְּ	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּן	קָשַׁלְתֶּם	קָשַׁלְתֶּן
2 m.		קָשַׁלְתֶּם	—	—	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	—	—	קָשַׁלְתֶּם	קָשַׁלְתֶּם
2 f.		קָשַׁלְתֶּם	—	—	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	—	—	קָשַׁלְתֶּם	קָשַׁלְתֶּם
1		—	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	—	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם
pl. 3		קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם
2		קָשַׁלְתֶּם	—	—	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	—	—	קָשַׁלְתֶּם	קָשַׁלְתֶּם
1		—	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	—	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם

INFINITIVE	לִּפְעוֹל	לִּפְעוֹלָה	לִּפְעוֹלִים	לִּפְעוֹלֵי	לִּפְעוֹלֵי	לִּפְעוֹלֵי	לִּפְעוֹלֵי	לִּפְעוֹלֵי	לִּפְעוֹלֵי
	לִּפְעוֹלָה	לִּפְעוֹלָה	לִּפְעוֹלָה	לִּפְעוֹלָה	לִּפְעוֹלָה	לִּפְעוֹלָה	לִּפְעוֹלָה	לִּפְעוֹלָה	לִּפְעוֹלָה
IMPERATIVE	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי
	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי	פְּעוּלִי
IMPERFECT	פֹּעֵל	פֹּעֵלָה	פֹּעֵלִים	פֹּעֵלֵי	פֹּעֵלֵי	פֹּעֵלֵי	פֹּעֵלֵי	פֹּעֵלֵי	פֹּעֵלֵי
	פֹּעֵלָה	פֹּעֵלָה	פֹּעֵלָה	פֹּעֵלָה	פֹּעֵלָה	פֹּעֵלָה	פֹּעֵלָה	פֹּעֵלָה	פֹּעֵלָה
eg. 3 m.	פֹּעֵל	פֹּעֵלָה	פֹּעֵלִים	פֹּעֵלֵי	פֹּעֵלֵי	פֹּעֵלֵי	פֹּעֵלֵי	פֹּעֵלֵי	פֹּעֵלֵי
8 m. with epenthetic ה	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי
pl. m.	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי	פֹּעֵלִי
PLUL PERFECT	פִּעְלִי	פִּעְלִי	פִּעְלִי	פִּעְלִי	פִּעְלִי	פִּעְלִי	פִּעְלִי	פִּעְלִי	פִּעְלִי

PUAL	pl.	קָמַם	הָלִיךְ	הָלַךְ	הָלְכָם	הָלְכִי	הָלְכְּתִי
	inf.	קָמִי	הָלִיכִי	הָלִיכְתִּי	הָלִיכְתֶּם	הָלִיכְתִּי	הָלִיכְתֶּם
	impf.	קָמֵם	הָלִיכִי	הָלִיכְתִּי	הָלִיכְתֶּם	הָלִיכְתִּי	הָלִיכְתֶּם
	per.	קָמַםְתָּ	הָלַכְתָּ	הָלַכְתָּ	הָלַכְתָּ	הָלַכְתָּ	הָלַכְתָּ
PUAL	pl.	קָמַם	הָלִיךְ	הָלַךְ	הָלְכָם	הָלְכִי	הָלְכְּתִי
	inf.	קָמִי	הָלִיכִי	הָלִיכְתִּי	הָלִיכְתֶּם	הָלִיכְתִּי	הָלִיכְתֶּם
	impf.	קָמֵם	הָלִיכִי	הָלִיכְתִּי	הָלִיכְתֶּם	הָלִיכְתִּי	הָלִיכְתֶּם
	per.	קָמַםְתָּ	הָלַכְתָּ	הָלַכְתָּ	הָלַכְתָּ	הָלַכְתָּ	הָלַכְתָּ
HIFIL	pl.	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם
	inf.	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם
	impf.	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם
	per.	הִלָּכְתָּ	הִלָּכְתָּ	הִלָּכְתָּ	הִלָּכְתָּ	הִלָּכְתָּ	הִלָּכְתָּ
HOFFAL	pl.	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם
	inf.	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם
	impf.	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם	הִלָּכְתִּי	הִלָּכְתֶּם
	per.	הִלָּכְתָּ	הִלָּכְתָּ	הִלָּכְתָּ	הִלָּכְתָּ	הִלָּכְתָּ	הִלָּכְתָּ

SELECTIONS FOR READING

הלל־יה

הללו את־יהוה? כל־נוגים שִׁבְחוּהוּ כְּלִי־תְּהִלָּה:
 כִּי גִבֹר עָלֵינוּ חֲסִדוֹ וְאַמֶּת יְהוָה לְעוֹלָם הַלְלִיהֶּ:

משה אל הסנה הבער

וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתֵנוּ כִּהְיוֹן מִדְּבָר
 וַיִּנְהַג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל־הַר
 3 הָאֱלֹהִים חֲרָבָה: וַיֵּרָא מִלְּאֹךְ יְהוָה אֵלָיו
 בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וַהֲנִה הַסֵּנֶה בָּעֵר
 בָּאֵשׁ וְהַסֵּנֶה אֵינֶנּוּ אָכָל: וַיֹּאמֶר מֹשֶׁה אֶסְדֶּה־נָּא
 6 וְאֶרְאֶה אֶת־הַמֶּרְאָה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבְעַר
 הַסֵּנֶה: וַיֵּרָא יְהוָה כִּי יָסַר לְרְאֹת וַיִּקְרָא אֵלָיו
 אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר
 9 הֲנִי: וַיֹּאמֶר אֶל־תִּקְרַב הֵלֶם שֶׁל נִעְלִיד מֵעַל
 רִגְלִיד כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמֶּת־
 קֶדֶשׁ הוּא: וַיֹּאמֶר אֲנֹכִי אֱלֹהִי אֲבִיד אֱלֹהִי
 12 אֲבָרְהָם אֱלֹהִי יִצְחָק וְאֱלֹהִי יַעֲקֹב וַיִּסְתַּר מֹשֶׁה
 פָּנָיו כִּי יָרָא מִהַבֵּיט אֶל־הָאֱלֹהִים: וַיֹּאמֶר יְהוָה
 רְאֵה רְאִיתִי אֶת־עֲנִי עָמִי אֲשֶׁר בְּמִצְרָיִם וְאֶת־
 15 צַעֲקָתָם שְׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יָדַעְתִּי אֶת־

מכאביו: וארר להצילו מיד מצרים ולהעלותו
מן הארץ ההוא אל-ארץ טובה ורחבה אל-ארץ
3 זבת חלב ודבש אל-מקום הנעני והחתי והאמרי
והפריזי והחוי והיבוסים: ועתה הנה צעקת בני-
ישראל באה אלי וגם ראיתי את-הלחץ אשר
6 מצרים לחצים אתם: ועתה לכה ואשלחך
אל-פרעה והוצא את-עמי בני-ישראל ממצרים:
ויאמר משה אלהאֱלֹהִים מי אנכי כי אלך אל-
9 פרעה וכי אוציא את-בני ישראל ממצרים:
ויאמר כִּי-אֶהְיֶה עִמָּךְ וזה־לך הָאוֹת כִּי אֲנֹכִי
שְׁלַחְתִּיךָ בְּהוֹצִיאֶךָ אֶת-הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן
12 אֶת-הָאֱלֹהִים עַל הָהָר הַזֶּה: ויאמר משה אל-
הָאֱלֹהִים הִנֵּה אֲנֹכִי בָּא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי
לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ-לִי
15 מִה־שְּׁמוֹ מָה אָמַר אֱלֹהִים: ויאמר אֱלֹהִים אל-
מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַיֹּאמֶר וְכֹה תֹאמַר לְבְנֵי
יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי אֵלֵיכֶם: ויאמר עוד אֱלֹהִים
18 אֶל-מֹשֶׁה כֹּה תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי
אֲבוֹתֵיכֶם אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב
שְׁלַחְנִי אֵלֵיכֶם וְהִשְׁמִי לְעַלְמָם וְזֶה זְכָרִי לְדֹר דֹּר:

דוד ונָלִית

וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד לֹא תוּכַל לָלֶכֶת אֵל־
 הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֵם עִמּוֹ כִּי־נֶעַר אָתָּה וְהוּא
 3 אִישׁ מִלְחָמָה מִנְעָרָיו: וַיֹּאמֶר דָּוִד אֶל־שָׂאוּל רַעְיָה
 הִיָּה עִבְדְּךָ לְאָבִיו בְּצֹאן וּבֵא הָאֲרִי וְאֶת־הַדּוֹב
 וְנָשָׂא שָׂה מִהָעֵדֶר: וַיִּצְאָתִי אַחֲרָיו וְהִבַּתִּיו
 6 וְהִצַּלְתִּי מִפְּיָו וַיָּקָם עָלַי וְהִחַזְקָתִי בְּזִקְנִי וְהִבַּתִּיו
 וְהִמִּיתִיו: גַּם אֶת־הָאֲרִי גַם־הַדּוֹב הִכָּה עִבְדְּךָ
 וְהִנֵּה הַפְּלִשְׁתִּי הָעָרַל הַזֶּה כְּאַחַד מֵהֶם כִּי תִרְפָּה
 9 מִמֶּרְכַת אֱלֹהִים חַיִּים: וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר
 הִצִּילָנִי מִיַּד הָאֲרִי וּמִיַּד הַדּוֹב הוּא יִצִּילֵנִי מִיַּד
 הַפְּלִשְׁתִּי הַזֶּה וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד לֵךְ וַיְהִי
 12 יְהִיָּה עִמָּךְ: וַיִּלְבַּשׁ שָׂאוּל אֶת־דָּוִד מִדְּיוֹ וְנָתַן
 קֶבֶעַ נְחֹשֶׁת עַל רֹאשׁוֹ וַיִּלְבַּשׁ אֹתוֹ שְׂרִיּוֹן: וַיַּחֲנֹךְ
 דָּוִד אֶת־חַרְבּוֹ מֵעַל לְמִדְּיוֹ וַיֹּאֵל לָלֶכֶת כִּי לֹא־נָסָה
 15 וַיֹּאמֶר דָּוִד אֶל־שָׂאוּל לֹא אוּכַל לָלֶכֶת בְּאַלְהָה כִּי
 לֹא נִסִּיתִי וַיִּסְרֵם דָּוִד מֵעָלָיו: וַיִּקַּח מִקְלָו בְּיָדוֹ
 וַיִּבְחַר־לּוֹ חֲמֹשֶׁה חֲלָקֵי אֲבָנִים מִדֶּהֲנַחַל וַיִּשֶׂם
 18 אֹתָם בְּכָלִי הָרַעִים אֲשֶׁר־לוֹ וּבִילְקוֹט וּקְלָעוֹ בְּיָדוֹ
 וַיֵּנֶשׂ אֶל־הַפְּלִשְׁתִּי: וַיִּלָּךְ הַפְּלִשְׁתִּי הַלֵּךְ וַקָּרֵב

אֶל־דָּוִד וְהָאִישׁ נָשָׂא הַצֵּנָה לְפָנָיו: וַיִּבֹט הַפִּלְשֹׁתִי
 וַיִּרְאֶה אֶת־דָּוִד וַיִּבְגּוּהוּ כִּי־הָיָה זֶעַר וְאֶדְמֵנִי עִם־יִשָּׁה
 3 מֵרָאֵה: וַיֹּאמֶר הַפִּלְשֹׁתִי אֶל־דָּוִד הַכֹּלֵב אֲנֹכִי
 כִּי אָתָּה בָּא אֵלַי בַּמִּקְלֹת וַיִּקְלֵל הַפִּלְשֹׁתִי אֶת־
 דָּוִד בְּאַלְהָיו: וַיֹּאמֶר הַפִּלְשֹׁתִי אֶל־דָּוִד לָכֵה
 6 אֵלַי וְאַתָּנָה אֶת־בִּשְׂרָךְ לְעֹף הַשָּׁמַיִם וּלְבִהֶמֶת
 הַשָּׂדֶה: וַיֹּאמֶר דָּוִד אֶל־הַפִּלְשֹׁתִי אָתָּה בָּא אֵלַי
 בְּחֶרֶב וּבַחֲנִית וּבְכִידּוֹן וְאֲנֹכִי בָּא אֵלֶיךָ בַּשֵּׁם
 9 יְהוָה צְבָאוֹת אֱלֹהֵי מִעֲרֻכֹת יִשְׂרָאֵל אֲשֶׁר חָרַפְתָּ:
 הַיּוֹם הַזֶּה יִסְגְּרֶךְ יְהוָה בְּיָדִי וְהַכַּתִּיךָ וְהִסְרַתִּי
 אֶת־רֹאשְׁךָ מֵעֲלֶיךָ וְנָתַתִּי פָנֶיךָ מַחְנֶה פְּלִשְׁתִּים
 12 הַיּוֹם הַזֶּה לְעֹף הַשָּׁמַיִם וּלְחַיִּית הָאָרֶץ וַיִּדְעוּ
 כָּל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל: וַיִּדְעוּ כָּל־
 הַקָּהָל הַזֶּה כִּי־לֹא בְּחֶרֶב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה
 15 כִּי לִיהוָה הַמִּלְחָמָה וְנָתַן אֶתְכֶם בְּיָדֵנוּ: וְהָיָה
 כִּי־יָקָם הַפִּלְשֹׁתִי וַיִּלָּךְ וַיִּקְרַב לְקִרְאֵת דָּוִד וַיִּמָּהַר
 דָּוִד וַיִּרֶץ הַמַּעְרָבָה לְקִרְאֵת הַפִּלְשֹׁתִי: וַיִּשְׁלַח
 18 דָּוִד אֶת־יָדוֹ אֶל־הַכְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלָע
 וַיַּךְ אֶת־הַפִּלְשֹׁתִי אֶל־מִצְחוֹ וְהַטֹּבַע הָאֶבֶן בְּמִצְחוֹ
 וַיַּפֵּל עַל־פָּנָיו אֶרְצָה: וַיַּחְזֹק דָּוִד מִן־הַפִּלְשֹׁתִי

בְּקִלְעַ וּבְאֵבֶן וַיֵּךְ אֶת־הַפְּלִשְׁתִּי וַיִּמָּתְהוּ וַחֲרַב אֵין
בְּיַד־דָּוִד׃ וַיִּרֶץ דָּוִד וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח
אֶת־חֲרָבּוֹ וַיִּשְׁלָפָהּ מִתַּעֲרָה וַיִּמָּתְהוּ וַיִּכְרַת־קֶבֶה 3
אֶת־רָאשָׁיו וַיֵּרְאוּ הַפְּלִשְׁתִּים כִּי־מָת גִּבּוֹרָם וַיָּנֹסוּ׃

✓
אשרי הצדיק

אֲשֶׁר־י האִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רָשָׁעִים
וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד וּבִמְשָׁב לָצִים לֹא יָשָׁב׃
3 כִּי אִם בְּתוֹרַת יְהוָה חָפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם
וְלַיְלָה׃ וַיְהִי בַּעֲץ שְׁתוּל עַל־פִּלְגֵי מַיִם אֲשֶׁר
פָּרִיו יִתֵּן בָּעֵתוֹ וְעֵלְהוּ לֹא־יָבוּל וְכָל אֲשֶׁר יַעֲשֶׂה
6 יֵצֵא־יָח׃ לֹא־כֵן הָרָשָׁעִים כִּי אִם כַּמָּץ אֲשֶׁר־תִּדְּפֵנוּ
רוּחַ׃ עַל־כֵּן לֹא יִקְמוּ רָשָׁעִים בְּמִשְׁפָּט וְחַטָּאִים
בַּעֲדַת צַדִּיקִים׃ כִּי־יִודַע יְהוָה דֶּרֶךְ צַדִּיקִים
9 וְדֶרֶךְ רָשָׁעִים תֵּאבֵד׃

WORD LISTS

HEBREW WORD LIST

א

- | | |
|---|---|
| <p>1. אב n. <i>father</i>; cst. אבי, w. sfx. אבי, pl. אבות.</p> <p>2. אבד v. <i>perish</i>.</p> <p>3. אבן n. f. <i>stone</i>.</p> <p>4. אברהם <i>Abraham</i>.</p> <p>5. ארמה n. f. <i>ground</i>.</p> <p>6. אדמני adj. <i>ruddy</i>.</p> <p>7. אות n. m. <i>sign</i>.</p> <p>8. אחר prep. <i>after</i>, n. 85.</p> <p>9. אין negative adv., n. 86.</p> <p>10. איש n. <i>man</i> (for אנש n. 60); pl. אנשים, rarely אישים; cst. אנשי.</p> <p>11. אכל v. <i>eat</i>.</p> <p>12. אל adv. <i>not</i>, prohibitive or deprecativ w. impf.</p> <p>13. אל, אל- prep. <i>to</i>, <i>at</i>, <i>near</i>.</p> | <p>14. אלהים <i>God</i>.</p> <p>15. אם adv. and conj. <i>indeed</i>, <i>though</i>, <i>if</i>.</p> <p>16. אמה n. f. <i>people</i>.</p> <p>17. אמר v. <i>speak</i>, n. 57.</p> <p>18. אמרי <i>Amorite</i>.</p> <p>19. אמת n. f. <i>firmness, fidelity, truth</i>.</p> <p>20. ארי n. m. <i>lion</i>.</p> <p>21. ארץ n. f. <i>earth, land</i>; n. 39.</p> <p>22. אש n. f. <i>fire</i>.</p> <p>23. אשר n. m. only cst. pl. <i>happiness, blessedness</i>.</p> <p>24. את, את- particle, n. 23; prep., n. 85.</p> |
|---|---|

ב

- | | |
|--------------------------------------|-------------------------------------|
| 25. בהמה n. f. <i>beast</i> . | 26. בוא v. <i>go, come</i> . |
|--------------------------------------|-------------------------------------|

27. בָּזָה v. *despise*.28. בָּחַר v. *choose*.

29. בֵּן son; cst. בֶּן, בָּדָן;

w. sfx. בְּנִי, בְּנֵדָה,

pl. בָּנִים.

30. בָּעַר v. *burn, burn up*.31. בָּשָׂר n. m. *body, flesh*.

ג

32. גָּבֹר adj. *mighty*; n. *warrior, champion*.33. גָּבַר v. *be strong*; hithp. *behave bravely, boast*.34. גָּדֹל adj. *great*.35. גּוֹי n. m. *people*.36. גַּם conj. *also, even*.

ד

37. דְּבַשׁ n. m. *honey*.38. דּוּב n. m. *bear*.

39. דָּוִד, דָּוִיד David.

40. דָּר n. m. *period, generation*.41. דֶּרֶךְ n. m. *way*.

ה

42. הִנָּה v. *meditate*.43. הִיָּה v. *be, happen*.44. הֵלֵךְ v. *go, walk*; n. 70, d.45. הִלַּל v. piel, *praise*.46. הֵלֶם adv. *hither*.47. הִנֵּה adv. *behold!* n. 86.48. הָר n. m. *mountain*; n. 39.

ז

49. זֶה pron. *this*; n. 26; p. 22.50. זָבַב v. *flow*.51. זָכָר n. m. *memorial*.52. זָקָן n. m. *beard*.

ח

53. חָגַר v. *gird*.

54. חֲוִי Hevite.

55. חָזַק v. *be strong*; hiph. *hold*.

56. חַטָּא n. m. *sinner*.

57. חַי adj. *alive*.

58. חַיָּה n. f. *animal*.

59. חַיִּים n. *life*.

60. חֶלֶב n. m. *milk*.

61. חֶלֶק adj. *smooth*.

62. חֲנִית n. f. *spear*.

63. חֶסֶד n. m. *kindness, mercy*.

64. חֶפֶץ n. m. *pleasure*.

65. חֶרֶב n. f. *sword*.

66. חָרֵב *Horeb*.

67. חָרַף v. piel, *revile*.

68. חִתִּי *Hittite*.

ט

69. טָבַע v. *sink*.

70. טוֹב adj. *good*.

י

71. יָאֵל v. hiphil, *wish, strive*.

72. יְבוּסִי *Jebusite*.

73. יָד n. f. *hand, power*.

74. יָדַע v. *know*.

75. יָה *Yah*.

76. יְהוָה *Yahwe*; n. 55.

77. יוֹם n. m. *day*; pl. יָמִים.

יּוֹמָם adv., *by day*.

78. יָבַל v. *hophal, be able*.

79. יֶלְקוּט n. *wallet*.

80. יַעֲקֹב *Jacob*.

81. יָפָה adj. *beautiful*.

82. יָצָא v. *come, go forth*.

83. יִצְחָק *Isaac*.

84. יָרַד v. *go down*.

85. יִשְׂרָאֵל *Israel*.

86. יָשׁ assertive adv.; n. 86.

87. יָשַׁב v. *sit, dwell*.

88. יָשַׁע v. hiphil, *save*.

89. יֶתְרוֹ *Jethro*.

כ

90. כָּ like, *as*.

91. כֹּה adv. *thus*.

92. כֹּהֵן *n. priest.*
 93. כִּי *conj. that, for, be-
 cause.*
 94. כִּידוֹן *n. javelin.*
 95. כֶּל־, כָּל *n. m. the
 whole.*
 96. כָּלֵב *n. m. dog.*
 97. כֵּלִי *n. m. vessel, instru-
 ment.*
 98. כֵּן *adj. right, true; adv. so.*
 99. כְּנַעֲנִי *Canaanite.*
 100. כָּרַת *v. cut down, off.*

ל

101. לֹא *adv. not.*
 102. לֶבָה *n. f. flame.*
 103. לָבַשׁ *v. put on, clothe.*
 104. לָחֵם *v. niphal, fight.*
 105. לָחֵץ *v. oppress.*
 106. לַחֲץ *n. m. oppression.*
 107. לַיְלָה *n. m. night.*

108. לִיץ *v. scoff.*
 109. לָקַח *v. take, n. 64, h.*

מ

110. מָד *n. m. garment, armor.*
 111. מִדְבָּר *n. m. wilderness.*
 112. מַדּוּעַ *adv. why?*
 113. מִדְיָן *Madian.*
 114. מָהֵר *v. piel, hasten.*
 115. מוֹת *v. die.*
 116. מַחֲנֶה *n. m. camp, army.*
 117. מַיִם *n. m. water.*
 118. מַכְאוֹב *n. m. pain, afflic-
 tion.*
 119. מַלְאָךְ *angel.*
 120. מִלְחָמָה *n. f. battle.*
 121. מֵן *prep. from, because of.*
 122. מַעֲרָבָה *n. f. battle line.*
 123. מִץ *n. m. chaff, dust.*
 124. מִצְחָה *n. m. forehead.*
 125. מִצְרַיִם *Egypt, Egyptians.*

126. מְקוֹם n. m. *place*.
 127. מַקֵּל n. m. *staff*.
 128. מַרְאֵה n. m. *sight, appearance, countenance*.
 129. מִשֵּׁב n. m. *seat*.
 130. מֹשֶׁה *Moses*.
 131. מִשְׁפָּט n. m. *judgment*.

נ

132. נָא particle, *now, I pray*.
 133. נָבַט v. *hiphil, look*.
 134. נָבַל v. *fail, wither*.
 135. נִגַּשׁ v. *approach, persecute*.
 136. נָדַף v. *drive about*.
 137. נָהַג v. *lead, drive*.
 138. נָוַם v. *flee*.
 139. נַחַל n. m. *brook*.
 140. נְחֹשֶׁת n. m. *bronze*.
 141. נָקָה v. *hiphil, strike, slay*.
 142. נָסָה v. *piel, try, attempt*.
 143. נְעוּרִים n. *boyhood, youth*.

144. נֶעַל n. m. *shoe, sandal*.
 145. נֶעַר n. m. *boy, youth*.
 146. נָפַל v. *fall*.
 147. נִצַּל v. *hiphil, rescue*.
 148. נָשָׂא v. *lift up, carry*.
 149. נָשַׁל v. *take off*.
 150. נָתַן v. *give, place; n. 64, g*.

ם

151. סָנַר v. *close; piel, deliver*.
 152. סוּר v. *turn aside, draw near; hipphil, take off*.
 153. סִנֵּה n. m. *thorn bush*.
 154. סָתַר v. *hide*.

ע

155. עָבַד v. *serve, worship; hipphil, enslave*.
 156. עֶבֶד n. m. *servant*.
 157. עֵדָה n. f. *assembly*.
 158. עֶדֶר n. m. *flock*.

159. עוד *adv. again, still, yet.*
160. עולם *n. m. eternity.*
161. עוף *n. m. fowl.*
162. על *prep. upon, against,*
n. 85.
163. עלה *v. go up.*
164. עלה *n. m. leaf.*
165. עלם *see עולם.*
166. עם *n. m. people; n. 39.*
167. עם *prep. with.*
168. עמד *v. stand.*
169. עני *n. m. affliction, misery.*
170. עץ *n. m. tree, wood.*
171. עצה *n. f. advice, counsel.*
172. ערל *adj. uncircumcised,*
impious.
173. עשה *v. do, make.*
174. עת *n. f. time, season.*
175. עתה *adv. now.*
- פ**
176. פגר *n. m. corpse.*
177. פה *n. m. mouth; cst. פי;*
w. sfx. פיו, פיה.
178. פלג *n. m. brook.*
179. פלשתי *Philistine.*
180. פנה *n. m. pl. only, face.*
181. פרוזי *Pherezite.*
182. פרעה *Pharao.*
- צ**
183. צאן *n. f. flock.*
184. צבא *n. m. army.*
185. צדיק *adj. just.*
186. צלח *v. prosper.*
187. צנה *n. f. shield.*
188. צעקה *n. f. cry.*
- ק**
189. קהל *n. m. assembly.*
190. קובע *n. m. helmet.*
191. קום *v. rise.*
192. קלל *v. be light; piel,*
curse.

193. קָלַע v. *sling*.
 194. קָלַע n. m. *sling*.
 195. קָרָא v. *cry out, call, meet*.
 196. קָרַב v. *approach*.

ר

197. רָאָה v. *see*.
 198. רֹאשׁ n. m. *head*.
 199. רֶגֶל n. f. *foot*.
 200. רוּחַ n. f. *breath, spirit, wind*.
 201. רוּץ v. *run*.
 202. רָחַב adj. *wide, spacious*.
 203. רָעָה v. *feed, tend*.
 204. רָשָׁע adj. *wicked*.

ש

205. שָׂה n. m. *sheep*.
 206. שֵׁים v. *place*.

ש

207. שָׂאוּל *Saul*.
 208. שָׁבַח v. *praise, propitiate*.
 209. שָׁלַח v. *send*.
 210. שָׁלַף v. *drow*.
 211. שָׁם adv. *there, thither*.
 212. שֵׁם n. m. *name*.
 213. שָׁמַיִם n. m. *heavens*.
 214. שָׁמַע v. *hear*.
 215. שָׁרִיזֶן n. m. *breast-plate*.
 216. שָׁתַל v. *plant*.

ת

217. תִּנְךָ n. *midst*.
 218. תּוֹרָה n. f. *law*.
 219. תֵּעַר n. m. *sheath*.

ENGLISH WORD LIST

FOR EXERCISES

Numbers in light type refer to Hebrew Word List; those in heavy type refer to sections

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